

AAO. d. 4
A DIDYCTION

OF THE TRVE AND CATHOLIK

meaning of our Sauour his


words, *this is my bodie*, in the in-

stitution of his laste Supper

through the ages of

the Church from

Christ to our
owne dayes.

 *Liber* Bibliotheca

Edinensis
Whereunto is annexed a reply

to M. William Reynolds in defence

of M. Robert Bruce his arguments in this

subject: and displaying of M. Iohn Ham-

iltons ignorance and contradictions: with sun-

dry absurdities following vpon the Romane inter-

pretation of these wordes

Compiled by ALEXANDER HUME

Maister of the high Schoole

of Edinburgh.

EDINBURGH

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Cum Privilegio Regie

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OF DEDICATION

OF THE TRAVE

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TO THE RIGHT

Honorable the L. Prouest

Baylees, and counsell of Edin-

burgh ALEXANDER HYME

wissheth true wisdom,

and felicitie.



HE spouse of
Christ (right
Honorable,)
who lyeth in
his bosome,
heareth his
voice, that is
his word : &

keepeth his sacraments in the inte-
gritie, which she receaued. This
glorious title of his wel-beloued
the Church of Rome doeth falslie
arrogat. For she hath preferred her
owne decrees to his word: to the
one sacrament she hath added oyle,

A. 3. spittle,

X
THE EPISTLE

spittle, salt, and creame: From the other she hath taken away the blessed cup of his precious blood: she hath set vp in his chaire the man of sinne: she hath giuen his office of intercession to Saints, and Angels: She hath made his house a denne of theeues, and a market of merites masses, pardones, and other pelfe, selling heauen, and hell for siluer, and golde. Whereby it is cleare to all men that hath not drunke of the wine of her fornication, that she is not the spouse of Christ, but the skarlet whore, that sitteth on the beaste with seauen heades, and hath poysoned the nationes of the earth with her abominations. It is the guise of a whore to disgrace the lawful spouse, to whose bedde shee presumeth, what lyeth in her. To this end this strumpet hath persecuted the welbeloued of our Sauiour, euer since she gotte vppe her heade. And nowe in our dayes
flan-

DEDICATORIE.

flandereth her with the opprobrie
of a whore, neuer harde of before
the dayes of Luther . To meete
with this contumelie, I haue con-
triued this little treatise the laste
winter, at such houres as I could
borrowe of my bed : because my
calling holdes me occupied at o-
ther times . In it I haue taken for
one of the surest notes of the true
spouse, the sacrament wherein he
communicateth him self, and all
his graces with her. Firste I gather
be seauen argumentes drawn out
of the well of truth, the true mea-
ning of the wordes of the institu-
tion (*this is my bodie*) containing
the right maner howe Christ feed-
eth vs with his precious body, and
bloode. Secondly I proue be their
owne testimonies that the fathers
of the primitiue Church, recea-
ued that sense from Christ, and his
Apostles, and kept it, as they recea-
ued it 500 yeares after the first in-

stitution. Thirdlye I proue the occasion of the corruption: and how it sprang, and grew with the truth like darnell amongst wheate without offence for the space of 300 yeares. Fourthly I shewe howe in the yeare 800. it beganne to tappe the truth, and that some grewe either so impudent, or ignorant as to denye a figure, and maintaine a literall sense in the wordes of the institution. Fifthly that aboute that same time *Ioannes Scotus* in the time of *Charles* the greate, & *Bertrame* at the commandement of *Carolus Calvus*, opposed them selues, & refuted that erroure, whereby it maye seeme, that that noble Prince was of the same mind. Sixthly that the better sid continued long a partie, & that these books were not condemned til the counsel of *Lateran* 250. yeares after they were published. Seuenthye that this counsell condemned *Berengarius* vnhard for an
he,

DEDICATORIE.

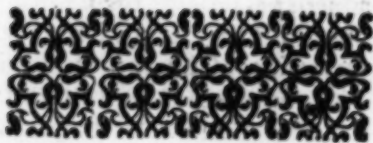
hereticke, and the truth which hee
mentained of heresie. Lastly I fol-
lowe the storie, that the Church
of Rome euer since persecuting
the truth with fire, and fagot could
neuer get it extinguished. That it
had alwayes assertoures, and ma-
ny that sealed it with their bloode.
In which discourse my intent is to
proue that the church was planted
in the truth be Christ, & his Apost.
not be *Caluin* or *Zuinglius* as our
aduersaries beareth the ignorant
in hand. That there hath beene al-
wayes since a Church professing it.
That the Church of Rome euer
since the Counsell of Lateran a-
bout 550 yeares hath persecuted
her. That this little barke howbeit
driuen into manye obscure har-
bours, yet all the stormes which
the deuill, and antichriste coulde
raise, hath not sunke her. This little
treatise I haue thought good to
dedicate to your Wisdomes: be-

A. S.

cause

THE EPISTLE &c.

cause I, and al my trauelles am con-
secrated to your common wealth.
Accept my good will, and protect
the truthe with your authoritie.
The Lorde giue you wisdome to
discerne, and heartes to maintaine
his cause. Fare-well in him, who is
the well of well-fare. Edinburgh
the 18. of Febr. Anno. 1602.



in con-
wealth.
protect
proritie.
me to
ntaine
who is
burgh
2.



TO M. IOHN
Hammilton his olde Re-
gent, grace, and right
indgment.



Earing great report
of a booke, which you
had set out, I met
with your treatise in-
tituled of the Lordes
Supper, printed anno

1581. supposing that your coming
home had stirred the mindes of men to
read and praise the thing, which had
lyen long dispised: I red also with hope
to find the arguments, that induced you
to turne your coate. But finding no
thing, which you might not, and in all
appearance did not knowe before your
peruersion: I pitied your miserable case
who hath a hearte at one time capable
of contrarie persuasions of your saluati-

X
To M. I. Hammilton.

and was woe, how be it it be worthie
no answer, that our men had let it lye
19. yeares without an answer: because
it seemed that that silence had made
you confident, and your sectaries hope
that it was unanswerable. Wherefore
thinking it to be the worke so much spo-
ken of, I resolved to doe it the ho-
noure, that no man thought it wor-
thie, and set my selfe to answer it, be-
cause you were some time my Regent.
After that I had answered the firste
cap. and a good parte of the seconde:
there came to my handes your seconde
worke. Then I perceaued my erroure, &
stayd my hande to read it also. Hauing
red it, I rewed al. For argumets in both
I founde none indeede, and few in show.
To flite, which is the greatest parte of
both these bookes, I thought it meeter
for a scoulde then a scholar. And the
last I founde contrarie to the firste, not
onely confuting, but condemning of
heresie the veris inscription thereof.
Your greatest gift for anye thing that I
can

To M. I. Hammilton.

can see is in nik-naming, and beeing
the Saints of God. That gift we can wel
be contented to leaue to papistes: be-
cause such graces are more acceptable
to your pope, then our God. Some of you
bath purchased Bishopricks, and some
Cardinalshipes, be that kind of eloquence
But wee are assured that he, whome wee
serue, neuer rewardeth that arte with
better hyre then hell. Yet I wonder at
your impudencie, or rather stupiditie,
to hope that naked lies can win credite,
euen where the men of whom you speake
are most hated. Can any man beleue,
that if G O D had shoven so notable a
iudgment on Iohn Knoxe in the pul-
pite, and presence of such a frequent as-
semblie, as useth to be in the Church of
Edinburgh, the people woulde not haue
onely abhorred his doctrine: but stoned
him selfe out of the towne. Or can any
man that hath a mans harte (that is
reason and vnderstanding) beleene,
that if Iohn Caluin had used that
manifest inglarie, which ye are not a-
shamed

To M. I. Hammliton.

shamed to publish in the face of the
Sun, in the congregation at Geneva,
that that people, who found the moyen
in a priuate grudge to banish him their
towne for certaine yeares: would not, on
such a notorious cause as that, haue ei-
ther stoned him in the streetes, or expel-
led him at the leaste with shame for e-
uer. But this is a note of gods iudgment,
that hee hath so befotted your senses,
that you haue not the wittes to caste a
probable collour vpon your lyes. This
was an other cause, that made me leaue
my purpose to confute your booke. For if
I had gone forward, I sawe that I was
to meete with many slanders, which
was not worth the hearing, nor reading
and needed no other to confute them,
then the mouth that toulde them: if the
hearer had but halfe a nose to smell a lye
as whote as a foxe. Yet hauing spent
many dayes, and nights in gathering
materialles to that worke, I resolved
not to lose them: but with some trauell
contriued them in this forme, which you
see:

To M. I. Hammliton.

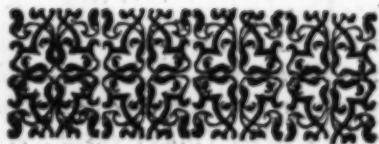
see: hoping that the power of reason and truth might not onelie stave such from that erreure, as your sectaries had made to doubt: but also make you, and them to doubt of that, which you teach so confidently: if you would read as aduiscably as you haue bequeashed your selfe vnconsideratlye to that abhomination. And heare I charge you in the bowels, and mercies of Iesus Christ, as you will answer in the great daye of the Lorde, if you doubt indeed (which is not likely for anye matter that wee can see in your bookes to haue turned you) or lest the truth for any particular, to open your eyes againe to the light, and to returne to the grace from which you are fallen. I haue heere deducted the truth of this question whereon standeth the foundation of the Romane religion from Christ to our owne times. I haue taken this paines partlie for our people, partelye for you, to whome I wishe the good that a scholar should to his maister. And therefore I praye you, as you loue to liue
for

x
To M. I. Hammliton.

for ener, to leane the way of death ener-
lasting. Otherwayes in the court of con-
science, where truth will be reuealed, &
the popes indulgence will doe no good,
I must beare witnesse of your wilfulnes,
and proude contempt of the reuealed
truth. The Lorde giue you a harte to
loue him better then men.

Yours if you be Christes,

ALEXANDER HUME.





*The diduction from the
fountaine.*



VR Lord and
Maister Iesus
Christe, that
night that hee
was betrayed,
into the hands
of the highe
preiste to con-
tinue in his Church a solemne remem-
brance of his blessed passion, which hee
was shortly to suffer: instituted at his
last supper with his disciples; after that
hee had finished the lawe of the pascall
Lamb; in place there of a newe Sacra-
ment in the Elementes of Breade and
Wine. In this and with this after an vn-
speakable maner, be a secret diuine ef-
ficacie, hee deliuered also to their Faith
his precious Bodie and Blood, to vnite
them; and al that should succede them

B. I.

to

to be bone of his bone, and flesh of his flesh, to nourish their soules vnto eternal life. In this mystery there is such a secret cōiunctiō betweene the elements and his precious flesh, that in al ages it hath exercised the hearts and minds of men in the deep contemplation thereof some to life, and some to eternall death and condemnation. For seeing the glorie, and excellencie of our omnipotent God, consisteth in the highest perfection of mercie, and iustice: his infinite wisdom hath tempered his worde and Sacraments to minister matter to both. Therefore betweene his elect, whose heartes he illuminates with the light of his spirite: and those whome he hath left to the iudgment of their owne senses, and illusions of errour, there hath risen out of this cloude greate stormes to exercise his Church, that it might not lye sleeping in the sonne of securitie. It is fortie yeares and more, since the Lorde beganne to sowe in this cōuntrie being then ouerwhelmed in the mists of ignorance the seede of his eternall truth. Now seeing our vnthankfulness, hee suffereth the enemies to repaire home a-
gaine

gaine, and to sowe darnel in his haruest
He is busie, and we are secure. Where-
fore to meete his practises, and to arme
the simple against his sophismes, I haue
chosen this argument of reall presence
as of greatest importance to confute all
papistrie. For if the naturall bodie of
our Sauour is not in the sacrament (as
they call it) of the altare, they haue no
sacrifice for the quick, and deade, and
wanting that, their market of masses
this five hundreth yeares hath beene a
faire of false wares. In this disputation I
will vse no rethoricall colloures, to fill
mens eares with wordes: but shortely
will ayme my arguments to the poynt,
hoping that in all sounde iudgementes
weight of reason will be more effectuell
then the ratling sound of emptie words.
I will deduce the truthe of this poynte
out of the well of truth, and then will
proue the Church to haue receiued it
from Christ and his Apostles: and not-
withstanding the craft, and crueltie of
the enemye to haue kept it sincere, and
pure to our times. Lord shew to me the
the light of thy truth: put weight in my
wordes, and force in my arguments to

B. 2.

beare

bear thy truth through the middest of thy enemies, and to confounde the wisdom of the wise.

Our Lord and Sauour at the institution of this Sacrament, tooke breade: and after that hee had giuen thanks broke it, and gaue it to his disciples saying, *This is my body, which is broken for you this doe ye in remembrance of me.*

The wordes *this is my bodye*, the Church of Roome taketh literallie, affirming that the breade is turned into the very natural, & reall body of christ, hauing no nature thereof but colour, sauour, taste, and other inseparable accidents.

Wee on the other side, take them figuratiuelie, denying that there is any change of the substance: but that the bread remaineth bread representing to our soules the bodie of Christ to feede our soules to eternall life.

As for the wordes *them selues* without other inforcements, they are capable of both senses, we grant that if both scripture & nature did not denye, they maye be taken literallie. Againe that they may be taken figuratiuely, if the
per-

peruerfneffe of the aduerfarie will not grant, other fcripturs in the fame forme will eafilie conuince.

He that faide of the bread *This is my bodie*; faide likewise of himfelfe *I am a vine, I am a doore*; and Paull faith *the rock was Chriſte*. But theſe wordes inforces not a literall ſenſe, that hee is a verie doore, vine, or rocke. Ergo, theſe wordes inforce not literallie that the breade is his bodie, The ſpeaker is one, the forme is one, and there is nothing in the one which is not in the other, to inforce a literall ſenſe. Of this ſee more in the anſwere of Maifter William Reinoldes fourth replee to Maifter Robert Bruce cap. 19. hereafter pag. 96.

This ground being laide that theſe wordes are as opportune to a figure, as to the letter wee ioyne with theſe men vpon a new concluſion, that the figure is moſte conſonant to the truth, and agreeable with the ſcriptures.

To begin then, my firſt argument iſtaken from the name, and nature of a Sacrament. No ſacrament is the ſame thing, which it ſignifieth. The bread & wine in the Lordes Supper are ſacra-

contra
maxim
lib. 3. cap.
24.

ments of Christs body and bloode. *E*go, they are not the thing which they signifie: that is, they are not the body, & blood of Christ. The first part of this argument is a rule of nature deliuered vs be a common consent of all the learned before the dayes of ignorance, and papistrie. Let August. serue for all *sacramenta* (saith he) *sunt signa rerum aliud existentia, aliud significantia*. Sacraments are signes of thinges being in deece one thing, and in signification an other. The answere here that the accidents are the signe, and that the substance is changed is a trick of Romane iuglarye without warrant of the word, or testimony of any father, for eight hundreth yeares after the institutio of this sacrament. Of this see more hereafter in defence of Maister Robert Bruce against Maister William Reinold. cap. 19. reason. 2.

My next reason shal be from the analogie of the sacraments of the new & olde couenant. The sacraments in the new couenant, are the same to Christe now commed, that the sacraments of the olde couenant were to Christe to come. But the sacraments of the old couenant

covenant were types, and figures of Christ to come. Ergo, the sacraments of the new covenant are types and figures of Christ alreadie commed. The proposition Paull confirmeth. *The fathers did all eate the same Spirituall meate, and did all drinke the same Spirituall drinke. And Aug. sacramenta iudaorum in signis diuersa fuerunt a nostris, in rebus significatis paria.* That is, the sacraments of the Iewes did differ from ours in signes; but are the same in signification. The assumption the aduersarie cannot denye. 2. Cor. 10. 3. 4. Iren. 11. 26.

Thirdly, I reason out of Christs own words after that hee had absolued the hole action, and his disciples had al eate of the bread, & drunk of the wyne: *I wil (saith he) no more drinke of this fruite of the vine, while I drinke it.* laying this foundation which I hope no man can denie, that the breade is no other wayes his bodie then the wine is his blood. The fruite of the vine is not the naturall bloode of Christ. But that which he had consecrated, & his disciples had drunken, he calleth that the fruite of the vine. Ergo, that which hee consecrated, & they had drunken was not his naturall blood, & Mat. 24. 25.

be like reason that which they had eaten, was not his naturall and reall bodie. The proposition being a negative of things disparate, and diuerse is not deniable, and the assumption is a text vnto be the mouth that could not lye.

Fourthly, the order of the institution Iesus the night that hee was betrayed tooke breade, and giuing thanks broke it, and saide take eate this is my body that is broken for you, yealdes vs this argument. That which hee broke, was the same which they did eate. But Christ tooke breade and broke it, not his essentiall bodie: Ergo that which they did eat was bread and not his essentiall bodie. The proposition is manifest in the wordes as they lye. he tooke bread, hee brake it that is breade: hee bade his disciples eate that same bread, and of it saide, *this is my body which is broken for you*. That which hee tooke hee broke: that which hee broke he gaue them: that which he gaue them they did eate; and that which they did eate, he calleth it his bodie. To apply the verbes following, to an other thing thē that, which the first verbe is ioyned with, is to teare Christs wordes in sunder;

der; and to parte the thinges, which hee spake coniuinctly. The assumption is the very text. And further, when hee broke the breade, Christ had not vterred the wordes, bee vertue whereof these men holdes that the breade is changed into the bodie of Christ.

Fifthly, out of the same wordes wee drawe this argument. The thing which he gaue them was his essentiall bodie, as the breaking of it, was the breaking of his bodie. But the breaking of the bread was not the breaking of his body for our sinnes, as it was done vpon the crosse. ergo, the bread was not that same essentiall body, which was broken on the crosse, but in a figure. The proposition is true, because as hee saith of the breade it is his bodie: so hee saith with one breath, that it is his bodie broken, *this is my bodie broken for you*. The assumption is true, because the bodie of Christ was not broken before his passion: and because the breade was broken in peeces, which his bodie was not.

Sixtly, it is saide in the sixt of Iohn *He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him.* Which words
yealdes

yealdes vs this reason: Hee that eateth the flesh, and drinketh the bloode of Christ dwelleth in Christ; and Christ in him. But all that eate the sacrament dwelleth not in Christ, nor Christ in them. Ergo, not all that eateth the sacrament, eateth the flesh, and drinketh the bloode of Christ. The proposition is the text: the assumption the great heap of vnworthie receauers doth proue. This Peter Lumbard the great maister of sentences alleadges out of August. *Qui discordat a Christo, non manducat carnem eius, nec sanguinem bibit: et si tantæ rei sacramentum ad iudicium sibi quotidie accipit.* He that followeth not Christ eateth not his flesh, nor drinketh his bloode: how-be-it hee dailie receaue the sacrament, of so great a mysterie to his damnation. Which sentence afterward in B. and C. hee laboureth to answer without sense, or sentence. That the wicked eateth the proper flesh of christ which was borne of the Virgine Marie: but not the spirituall flesh of Christ, which is receaued onely, be faith & vnderstanding. We reade in the scripturs but of one flesh of Christ, which was borne

lib. 4. dist.
3. in A.

borne of the Virgine Marie: & suffered
on the crosse for our sinnes. Of this flesh
saith Christ, whosoever eateth dwel-
leth in me, and I in him. But the wicked
saith Lumbard eateth this fleshe, and
so bee his worthye sentence the wicked
dwelleth in Christ, & Christ in the. The
faith which beleueth, or vnderstanding
which conceaueth anye other flesh of
Christ then this, beleueth and vnder-
standeth the thing that neuer was. Of
the wicked, Paull saith, hee that eateth
this breade, and drinketh of this cuppe
vnworthely, eateth and drinketh his
owne damnation. He saith, not hee that
eateth the bodie, & drinketh the bloode
of Christ vnworthely. And heare I dare
lay my heade, which I will not giue for
the popes heade, and his triple Crowne
too, that all the Schooles in Roome and
Remes, shall neuer proue be the Scrip-
ture, that the body of Christ can be eat-
en vnworthely. Howe oft doth hee pro-
mise himselfe in Iohn, eternall life, sum-
time to him that eateth his flesh, some-
time to him that beleueth. Whereof it
is manifest, that none eateth his flesh
vnworthely, seeing that all that eateth
of

1, Cor. 11,

27

Iohn. 6. 33

35. 40, 47

50, 51, 56,

58,

of it, shal haue eternal life. This besides the place quoted be Luniard that worthy Farder. August, in Ioith tract. 262 striketh dead. *Sacramentum quibusdam ad vitam, quibusdam ad mortem sumitur: res uero unius est sacramentum, omnibus ad vitam nulli ad mortem.* That is, some receaueth the sacrament to life, some to death: but that whereof it is the sacrament bringeth life to all, death to none:

1. Cor. 11.
17.

Seuenthly, in the fore cited wordes of Paull. *He that eateth of this breade, and drinketh of this cuppe vnworthelie, eateth and drinketh his owne damnation.* We find this argument. The elements in the Sacraments remaine that which Paull be the spirit of God deth call chem. But Paull be the spirit of god doth cal them bread and wine, and that after the consecration, or else they could not bee receaued vnworthelie, nor drawe on so heauy a iudgment, as to be guilty of the Lords body, and blood. Ergo, the elements in the Sacrament remaineth, breade and wine, and are not changed into the naturall bodie and blood of Christ. Heare the base shift, that the Apostle vseth, the names which they seepe for the
names

names which they are will not houlde,
for that were to feede the errour of
the senses, and to brangle the foundati-
on of faith: which thing bee farre from
this Apostle who travelled so faith-
fullye and discreet ye in his Apostle-
shipe.

Heare thou hast seauen argumentes,
gentle reader, the weakest of all which,
if wee had no more, were sufficient to
beare out this cause with greater pro-
bability, then any that our aduersarie
hath to the contrary. The firste, thirde,
fifth, and sixth, concludeth the negatiue
that the breade, and wine, are not the
reale, and essentiall bodie of our Sani-
our: The second proueth, that they are
types and figures of Christ, exhibited
for the ranfome of our sinnes. . . The
fourth, and seuenth, that the bread and
wine, remaineth in their owne natures,
and are not transubstantiated, as the
Church of Rome laboureth so earnestly
to bring the worlde to beleue. And so
of these seuen arguments, four refutes
the aduersarie, and three confirms the
trathe.

14 *The diduction from the fathers*

Nowe that the Church maintained this truth, as she receaued it from Christ and his Apostles ; for more then five hundred years after Christ I wil proue bee the the testimonies of the fathers, who liued, and taught the Church in that age. And heare I woulde praye the reader not to mistake me . I alleadge not these testimonies to confirme this truth as not sufficiently proued already or to ad more authoritie to the testimonies of the scripture, for we acknowledge the authoritie of the word of God to haue that Maiestie, that if all the world did say against it: yet it remained the certaine trueth of the eternall God, who is trueth it selfe, and can not lye. And wee greatly lament the miserie of this age, wherein there is so many found and of them some, who knew the truth, to oppose them selues against so manifest a light. But seeing bee the perversnes of man, and malice of the deuill it is controuerted: in my simple iudgment the consent of the Church is no small inducement to indifferent men, and a great slap in the aduersaries saill, who beares the world in hand that they saill be-

before the wind, and that all the fathers of the primitive Church, doth rowe in their barge. Which confident assertion how false it is, I hope with gods good help, to make it manifest: and to proue be their owne wordes, that none of the fathers did euer know that transubstantiated monster, which was whelped in the counsell of Rome fve hundred yeares after them, and after that fostered in the bosome of that Church. To beginne.

Tertullian who liued in the yeare two hundredeth, saith, of the eating of Christ in the Sacrament. *Andū deus- tandus est, intellectu ruminandus, et fide dige- rendus.* That is, bee hearing he is to bee eaten, be vnderstanding chawed, & bee faith digested.

*De resur,
carnis,*

Chrysostom teacheth the same. *Mag- nus iste panis, qui replet mentem non ventrem.* This is the great bread, which fillles the minde, and not the bellie.

*Di Carus
lecti in
math. 23.*

And August. *Quid dentem, et ventrem in Teos parat? crede, et manducasti.* Why preparest thou thy teethe and thy bellie? belecue and thou hast eaten.

Cyprian saith, *esus eius carnis est qua-* *De cana*
domini,
nam

16 *The diduction of the fathers*

dam ariditas, et desiderium manendi in Christo. Quod est esus carni, hoc est fides anima: non dentes ad mordendum aruimus, sed fide sinceram sanctum panem edimus. The eating of his flesh is a certaine gredinesse and desire to dwell in Christe. As eating is to the flesh, so is faith to the soule. We sharpe not our teethe to bruse; but faith to eate that sacred bread.

Plal. 33.

Basilius saith, *est quoddam spirituale os interni hominis, quo pascitur recipiens panem vitæ, qui descendit de calo.* There is a spirituall mouth of the inward man, bee which he is fed who eates the bread that came downe from heauen. Be the testimonies of which fathers, it is most cleere, and apparant that the Church then tooke the eating of Christs flesh, and drinking his bloode to bee a spirituall action of the soule, not a bodily action of the mouth: that it is eaten be faith, not with the teethe: and digested into the minde, not into the bellie, and fould stomache of the receayfer.

contra
maximi-
mum.

Of sacraments in generall, August. saith, *in sacramentis videndum est, non quid sint, sed quid ostendant: signa enim rerum sunt, aliud existentia, aliud significantia, in sacraments*

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ments it is to bee noted, not what they are, but what they meane: so they are signes of thinges signifying one thinge, and in deede an other.

Of figures that they are vsuall in the scripture, and that the name of the figure, is set for the thinge figured, and contrariwayes of the thinge for the figure, he saith. *Solet res quæ significat, eius rei, quam significat nomine appellari. Hinc dictum erat petra erat Christus. Non dixit petra significat Christum: sed tanquam hoc esset quodvisq; per substantiam non erat.* The thinge which signifieth, vseth to be called many times by the name that it signifieth. Hereupon it is saide, that Christ was the rocke: he saide, not that the rock signifieth Christe, but as if it were the thinge, which it was not in substance.

To the same effect he saith. *Non dictum est petra significat Christum: sed petra erat Christus: ita enim scriptura solet loqui.* It is not said that the rock did signify Christ: but that the rock was Christ: for so the scripture vseth to speake.

This forme of speach, he and sundrie other of the fathers acknowledges in the sacrament. *Ad hylarum Inulam ad conu-*

18 *The diduction from the fathers*

uim in quo corporis sui figuram discipulis commendauit. Christ admitted Iudas to the Supper, in which he commended to his disciples the figure of his bodie.

contra ad
amano 12

And againe, *Non dubitauit dicere hoc est corpus meum, cum daret signum corporis sui.* Hee doubted not to saye, *This is my bodie,* when hee gaue to his disciples the signe of his bodie.

Mat hom
33

Chrysostom saith, *Christus mortuus non est, cuius symbolum ac signum hoc sacrificium est.* Christ is not deed, of whome this sacrifice is a symbol and a signe.

Dial, 1

Theodoret saith, *Qui seipsum uitem appellat, ille symbola, et signa, quae uidentur, appellatione corporis, et sanguinis honorauit: non naturam mutauit.* He who called himselfe a vine, honoured the signes, and symbolles, which are seene with the name of his bodie and bloode, not changing their nature.

epitaph
fratris

Nazianzenus calleth them *toon megaloon mystecrioon antitypa*, The figures of great mysteries. And in another place *toon timiou soomatos antitypon*, The figure of his glorious bodie.

lib, 3 cap
26

Tertullian to proue against Marcion that the bodie of Christ is not a fantasie
taketh

taketh an argument from the Sacrament in these wordes. *Acceptum panem, ac distributum discipulis corpus suum illum fecit hoc est corpus meum dicendo, id est figura corporis mei: figura autem non fuisset, nisi veritas fuisset corpus.* That is, taking breade and diuiding it among his disciples, hee made it his bodie, saying *This is my bodie.* That is, this is a figure of my body. Now it coulde not haue beene a figure of his bodie, if his bodie had not beene a very bodie: because men vseth not to make figures of phantasies.

August. *de doctrina* teaching in a long lib. 4 discourse, that the scriptures alwayes implyeth some figure, when they seeme to command, *facinus* or *flagitium*. That is as he him self expoundeth it, an ill turne to him selfe, or to an other: in the ende bringeth for example, the place out of the 6. of Iohn. The letter whereof these men vrge so instantlie, and concludeth it to be a figure, in dispite of the pope, & the counsell of Rome, which did ineanon it eight hundredth yeares after him to be catholick doctrine to grinde and rend the sacred bodie of Christ with sacrilegious teeth. *Nisi manducaueris car-*

20 *The diduction from the fathers*

nem filii hominis, et sanguinem biberitis, &c. Facimus (saith he) vel flagitium videtur inbere, figura ergo est. Except thou eate the flesh of the sonne of man, and drinke his blood, seemeth (saith August.) to command a foull turne: and therefore is a figure.

In these places of August. Chrysostom, Theodoret, Nazianzen, and Tertullian: and many moe, that might be alledged to this effect, it is manifest that these fathers, and the Church in their times, tooke the wordes of the institution *this is my bodie*, figuratiuely.

homil. 7
in knt

Origen saith. *Si secundum litteram accipis id, quod dictum est, nisi manducaueris carnem filii hominis littera illa occidit.* If thou vnderstand after the letter, the wordes of our sauour (except you eate the flesh of the sonne of man, &c.) that letter killeth.

De consec.
dist. 2.

Hieronimus saith. *De hac quidem hostia quæ in commemoratione Christi mirabiliter fit, edere licet: de illa uero quam Christus in ara crucis obtulit secundum se nemo potest edere.* Of that oblation which was made wonderfullie in remembrance of Christe, a man may eate but of that which was offered

ferred vpon the alter of the crosse, of it self no man can eate.

Chrysostom saith, *Si carnaliter accipis, Ioan hom*
nihil lucraris. If thou receaue it carnallie, 27.
it will doe thee no good.

Of these places it is plaine, that the flesh of Christe is not eaten with our teethe, and that the eating the flesh of the sonne of man, is not to bee vnderstood literallie.

Cyrellus saith, *Christus credentibus discipulis fragmenta panis dedit.* Christ gaue to his beleeuing disciples, peeces of bread. Ioan, lib, 4, cap, 14.

Hieronymus saith, *Christus in typo sanguinis sui non obtulit aquam, sed vinum.* ad iouini
Christe in the type of his blood offered anum, lib, 2,
not water, but wine. lib, 1, epist 6.

Cyprianus saith, *Dominus sanguinem suum vinum appellauit de botris, et acinis plurimis expressum.* The Lorde called wyne pressed out of many clusters, & grapes his bloode.

And againe, *Inuenimus vinum fuisse, lib, 2, epist 3*
quod dominus sanguinem suum dixit. Wee finde that it was wine, which the Lorde called his bloode.

Of these places it is cleare, that it was bread and wine, which Christ gaue

22 *The diduction of the fathers*

to his disciples: bittes of bread, & wine wrong out of grapes.

lib, 3 cap 1

Irenæus saith, *panis eucharisticus carnis nostra substantiam auget.* The bread of the eucharist (that is of the Lordes supper) turneth to the substance of our flesh, & augumentes it.

mar cap.
25

Origenes saith. *Ille cibus, qui sanctificatur, iuxta illud, quod habet materiale, in ventrem abit, et in secessum eicitur.* That meate which is sanctified (that is consecrated to a holie vse) according to the matter or substance of it goeth downe into the bellie, and is cast out into the iakes.

Be these two fathers it is plaine that the breade in the Sacrament doth nourish the body, passeth through the belly, and auoydeth into the draught, which were an absurd thinge, to speake of the precious flesh of our Sauour.

lib 9, cap
22

Cyrill saith, *Christus cum discipulis suis etsi non corpore: tamen virtute deitatis semper futurus.* Christ will be with his disciples howbeit not bodilie: yet bee vertue of his diuine power alwayes. And in an other place.

Ioan, lib
21 cap 3

Christus non poterat in carne versari cum apostolis, postquam ascendisset ad patrem
Christ

Christ coulde not in his flesh conuerse with his disciples, after that hee was ascended to his father.

Athanasius saith, *Quomodo vnius hominis corpus vniuerso mundo sufficeret? Quod tanquam in illorum cogitationibus versatus Christus commemorat. A quibus cogitationibus, ut eos auocaret, quemadmodum Paulo ante sua descensionis de caelo mentionem fecit, ita nunc reditus sui in caelum.* How can the body of one man suffice the whole world? which thinge hee recordes, as if hee had beene in their heartes. From which thoughts to drawe them, now hee maketh mentiõ of his ascending into heauen, as hee had done before, of his descending from heauen.

By these two fathers yow maye see, that Christ is ascended into heauen, as concerning his bodie. And to perswade the Caparnaites, saith Athanasius, that hee ment not, that they should eate his very bodie: he telleth them that it shuld returne to heauen againe, and that they should not haue it to eate. Which thing August. setteth down most plainly answering the same Capernaites. *Si ergo videritis filium hominis ascendentem, vbi erat*

C.4.

prins

De peccat
in spirit,
sanctum

24 *The diduction from the fathers*

Prins quid est hoc? hinc apparet unde fuerant scandalizati. Illi enim putauerant illum erogatum corpus suum: ille autem dixit se ascendurum in caelum, utiq; integrum. Cum videretis filium hominis ascendentem, ubi fueris prius certe vel tunc videbitis, quia non eo modo quo putatis erogat corpus suum. Certe vel tum intelligetis, quod gratia eius non absumitur moribus. That is, if you see the sonne of man ascending, where he was before, What is that? heerof appeareth the ground of their offence. For they thought that hee would exhibite to them his owne bodie. But he telleth them, that hee was to goe whole to heauen (as if he woulde saye) when you see the sonne of man ascending where hee was before, then shall you see that he will not so bestowe his bodie, as you thinke, then shall you vnderstand that his grace can not bee consumed peccemaall, or bit and bit. This is that Christ him self teacheth, The poore shall you haue alwaies, but me you shall not haue alwayes, &c that which Peter teacheth, That the beauens must bould him, while al things be restored. This is that which our beleefe teacheth, That he sitteth at the right hand of his father. Heere their distinction

of

of his visible and vnvisible presence is a dreg of mans braine. Christ him self neuer taught vs of that vnvisible presence. And wee will not learne such deep mysteries at men, who may deceaue, and be disceaued, that Christ can doe it, we deny not: but that he will doe it, we will beleue no man but him self, of whome we are sure, that he will not lye.

in p^{ra}da

Clemens Alexandrinus saith, *Duplex gogio lib.*
est sanguis domini, alter, carnalis, quo redempti 2, ca p.
sumus, alter spiritualis quo uncti sumus. Et
hoc est habere Iesu sanguinem participem esse in
corruptionis domini. There is two sortes of
 the Lordes blood, the one carnal, where
 with we are redemed: the other spiritu-
 all, wherewith wee are anointed: To
 drinke the Lords blood is to bee parta-
 ker of his puritie, and incorruption.

Cirill saith, *Num humana carnis comesti-*
onē hoc nostrum sacramentū pronuncias, et ad
crassas cogitationes riges irreligiose mentes
eorum, qui crediderunt. Et attentas tu huma-
nis rationibus tractare ea, qua sola et pura fide
accipiuntur. Callest thou our Sacrament
 caniball barbaritie, and preselt irreligi-
 iouslie the minds of them that beleue
 to grosse thoughts: and as eyes thou to
 handle

contra
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 anathema
 11

26 The diduction through the fathers
handle that with humaine reason, which
is receaued by pure faith onely.

Luc, lib 10, Ambrose saith. *Fide tangitur Christus, fide videtur: non tangitur, Corpore non oculis comprehenditur.* Christ is touched be faith, and seene be faith. Hee is not handled with the handes, nor seene with the eyes.

Ioan tract 26, August. saith, *Dominus dixit se panem qui descendit de celo, portans, ut credamus in illum, hoc est manducare, panem verum, qui credit in illum manducat.* The Lorde saide that he is the bread which came downe from heauen, exhorting vs to belecue in him; for that is to eate the breade of life, that came downe from heauen. He that belecueth in him, eateth him. Bee these places you see, that to eate Christ is to belecue in Christ, and pertake his puritie, and that hee is eaten onely be faith not with the teethe.

Dial, 2, cap 14 Theodoret saith. *Christus naturam panis non mutat, sed natura addit gratiam.* Christe changeth not the nature of the breade: but to nature addeth grace.

Dial, 1, cap 3, And againe, *Post consecrationem mystica signa non exiunt naturam suam: manet enim prior substantia, forma, et species.* The my

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former substance, forme, and shape a-
bideth.

Ambrose saith, *Sunt que erant, et in ali-* De iis qui
ud commutantur, they are the same thing *iniciantur*
they were before (that is, breade and
wine) and are turned to an other, chae is
turned to an other vse, to present to
vs the bodie and bloode of our Sauour
to feede our soules spirituallie.

Gelasius saith in *sacramento manet pa-* contra
nis, et uini substantia. In the sacramentes *eucharistiam*
the substance of breade and wine re-
maineth.

Irenæus saith: *Quemadmodum qui est* lib. 4 cap
a terra panis percipiens uocationem domini 34
iam non est communis panis, sed eucharistia ex
duabus rebus constans terrena et celestis: sic et
corpora nostra percipientia eucharistiam iam
non sunt corruptibilia spem resurrectionis ha-
bentia. As the breade growing out of the
earth, receauing the Lords institution,
is no more common breade: but the eu-
charist consisting of two things the one
earthlie, the other heauenly. So our bo-
dies receauing the eucharist, are no
more corruptible hauing hope to rise
again.

28 *The diduction through the fathers*
again.

Be these fathers it is cleere, that the substance of the bread abideth: and that the eucharist, that is the communion of thanks giueing consisteth of an earthly, and a heavenly thing.

To conclud this matter, Chrysostom saith in *Vasis sanctificatis non ipsum corpus Christi est: sed mysterium eius continetur*. In the sacred vessels, the verie bodye of Christ is not but a mystery thereof.

And August. saith more peremptorily. *Non hoc corpus, quod videtis, manducat uis estis: non bibitur sanguinem, quem sursuri sunt qui me crucifigent: sed sacramentum vobis aliquod commendat*. You are not to eate the bodie which you see: nor to drinke the blood, which they are to shed, who will crucifie me. But I commended a certaine mysterie to you, &c.

In these places which I haue quoted, you haue plainly without any glosse al that we teach, and beleue of this sacrament. That the words of the institution are figuratiue: That the action of eating and drinking these mysteries is spirituall: That the bodie of Christe, is receaued be faith, not be the mouth: That the
wordes

wordes of the institution are to bee taken literallie: That the body of Christe which suffered for our sinnes, is in heauen, & not in the Sacramēt: That to eat the flesh of Christ is to beleue in him: That the substance of the breade, and wine abideth, and is not transubstantiated: And lastly, that the body of Christ is neither in the holie vessels, nor eaten be them, who receaueth this sacrament. All these things I haue heere proued (I saye) in plaine categorisall wordes, which the aduersaries can not auido, without most odious and absurd gloses, which the actours neuer knewe, nor thought. Yet notwithstanding, they vendicat these five hundreth yeares, as the other five hundreth also, vntill the dayes of Berengarius, and beareth the ignorant in hand, that all is theirs without contradiction. They haue such a confident grace in shamelesse lyes. But heere I would beseech the diligent reader to iudge betweene vs, and them indifferently. Bellarmine the great Rabbi of the seminarie at Rome, and the goliath of that vncircumcised congregation gathereth what euer hee could finde

find with his owne trauels or the trauels
of the whole seminary which hee report
serued him, what euer had anye shew
for his purpose. Hee hath gathered to-
gether aboue a hundreth and nine pla-
ces of all which I dare promise the dili-
gent reader, that hee hath not two
which speaketh the thing, which hee
woulde haue. In them all hee hath nei-
ther founde transubstantiation of the e-
lements, nor accidents without sub-
iects: nor subjects without accidentes,
nor the bodie of Christ rent with teech,
nor that the accidentes are the out-
ward signes in the sacrament: nor that
the bodie of Christ, is at one time, both
in heauen and all other places where
the sacrament is ministred: nor any o-
ther of these new theoremes of the Ro-
maine faith without a glose, and that
sometimes impertinent; sometimes ob-
scurer then the text, sometimes repug-
nant to the text, and alwayes per-
uerting the true sense of the author. I
hope that no man will count these alle-
gationes equiualent, except they proue
all the theoremes, and appendices of
transubstantiation as cleerely as wee
haue

haue done. Notwithstanding what-
uer they or we can doe in this kinde, is
no proefe of the truthe, but a witnes of
the consent of tymes.

Nowe in this place followeth next to
be considered howe this monstrouse o-
pinion of transubstantiation began to
insinuate it self into the heartes of men
in the ages following, for from this time
forth it beganne dailye to grow, and to
gather strength. In the mysterie of the
sacrament, there is such a secrete, & sa-
cred coniunction of Christs blessed
flesh, with the seales as we can not well
vnderstand, nor is lawful for vs curiously
to enquire: but reuerentlye to beleue:
that his bodie is the bread, which came
downe from heauen, and giueth life vn-
to the worlde. On Christs parte by the
secret and vnseene efficacie of his diui-
nitie hee conuertieth him selfe into our
soules to feede them vnto eternall life.
On our parts there is an action iointly
of the soule and bodie, the one recea-
uing the elementes with the mouth of
the bodie: the other receauing the body
and bloode of Christe bee the mouth of
faith. In this action the whole powers of
the

the soule, and body are occupied at one instant applying all the comforts of the senses to the soule. The mouth tasting sweetnes, presents sweetnes to y^e soule: the stomach receauing refreshment, mindeth the soule of refreshment: The vitales receauing strength, comfort, & life offers to the soule, the strength, comfort, & life: that floweth from the bread, of which, who-so-euer eateth, shall neuer hunger nor thirst againe. To printe this analogie into our heartes, and to lift our senses from the sensuall consideration of these present obiects, to the spirituall contemplation of his absente flesh, it pleased the wisdom of our Sauiour, to name the figures of breade and wine his bodie, and blood, broken and shed for the faithfull partakers of these mysteries. And that he doth not changing the substance as these men would haue vs weene: but turning the vse of bodilie meate to present to our deepe speculation, the meate that feedeth the soule to eternall life. This besides the places alredie cited, Theodoret about foure hundreth yeares after Christ teacheth as resolutelic as euer did either

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Zuinglius or Caluin, his wordes at these faithfullie translated because they are ouer long to set downe in his owne language. Our Sauour changed the names, to the bodie giuing the name of the signe, and to the signe giuing the name of the bodie. His purpose is manifest: for he would haue them, who did participate his diuine mysterie to haue no eye to the thing, which they sawe: but bee changing the names to apprehend the change made be grace. For calling his naturall bodie bread, & meate, and calling him self a vine, hee honoured the signes with the names of his bodie and blood, not changing their natures, but adding grace to nature.

This example of our Sauour, all true preachers in all ages, who laboured to instruct the heartes of men in these mysteries followed: & when they sawe the mindes baselye contented, with the externall action, manie tymes they amplified the presence of Christe, with hyperbolicall argumentes of his diuine power, to lift the heart from the elements, to the thing presented be the elements. For as mariners, betweene two dangers in the seas, beareth of that which they moste feare, towards

D. I.

that

that which they leaſte ſuſpect: euen ſo theſe teachers drew the people from the elements ſubieſt to the ſenſe towards a bodely preſence, contrarie to ſenſe, neuer ſurmizing, that men would bee ſo creduloſe as to take ſuch hyperbolical amplificationes for ſimple ſuthes. The deuill who hath alwaies bene red-die of good to take occaſions of ill, watered this weede with all helpes. Firſt hee bred in the heartes of men ſuch a colde regarde of theſe holye myſteries, that few reſorted to them, as it appeareth be the grieuous complaints of the fathers of that age, and lawes made be ſundrie emperours to mende that fault. Be this meanes he ſo incenſed the hartes of them, who had the handling of them, y no man thought his eloquence ſufficiēt to amplify the preſence of Chriſt in y ſacrament, & with high ſpeeches to imprint a reverent eſtimation of theſe ſacred myſteries in the dull heartes of the people. This continued well nye three hundredth yeares, without ſuſpition of ill. With the opinion of a corporall preſence the deuill drew in be little and little, that the verie bodie of Chriſt offered

ed to the father in the masse was a sacrifice propitiatorie for the quick, & dead: and the people (as wee are all borne to superstition, and idolatrie) imbraced that more credelie then any truth. The Clargie spying the masses to become good marchandise, and hoping for greate cheates to the kitchin bee that market, put to their shoulders, & lifted the sacrifice aboue the sacrament. So this weede grewe dailie, as weedes commonly growes fastest, till few could find the truth, & that onely such as diligently sifted the Scripturs, and fathers of former times. It was long before men grew so brasen faced, as to denye the figure in the words of the institution. The first that wee reade to haue commed so farre was Damascene, about the yeare eight hundreth. After him followed Pascasius, and Theophylact wel nye a hundreth yeares. These men broke the yce to them that followed: but pearsed not into the depth of this diuinitie, Transubstantiation of the elements, accidents without subiects, and subiects without accidēts the monstrous brute of the Romane Church were not yet
D. 2. sleeked

clecked. She had not yet sit vpon that egge, neither was these men yet so well resoluēd as vpon all occasions to sing one song. They dislētēd in many things from them that followed, and in sundry thinges from themselues. At this tyme and before this monster grew to a head the Lord raised vp one Ioannes Scotus be some tearmed Erigena pædagoge to the worthyē Emperour Charles the great, a man of great learning, and well red both in Greeke and Latine. This man wrote a learned work, against this errourē, and in the beginning of it began to descry the firste conception and whole genealogie of this mōster. Soone after followed an other called Bertram a preist, or as some thinkes a monke of Corsbie in saxonie, where Pascasius also was bred. This booke is yet extant, wherein hee learnedly cites the fathers, mightely vrges the scriptures, and providently preuents the whole matter of transubstantiation. This worke and the author also Tritemius highlie commendeth, both for life and learning. It escaped, I can not tell bee what diuine prouidence, the fyrie purgatorie of ver-
selles,

selles, in the flames whereof the booke of Ioannes Scotus was quite consumed. Yet there was an other provided for it be the Doctors of Louan, & be the counsel of Trent called *index expurgatorius*, not to consume all (for that would haue beene a discredit to the holye Church) but to raze such sentences as were vncureable and where it woulde serue the turne to charge no thing but the affirmatiue into the negatiue, substance into accidents, temporall into eternall, &c. That is to saye, white into blacke, lighte into darkenes, and truth into a lye. These two books were then published not in a nooke, but in the open light and face of the world, & the one of the at the coman dement of the Emperour Carolus magnus. They continued from aboute the yeare eight hundreth to the troubles of Berengarius, which fell out aboute the one thousand and fiftie yeare, without condemnation or accusation of heresie: which was an argument that the weede had not then ouershadowed the corne. Bertram maketh mention of a late contention then in France aboute this matter, which argues that the right

sidewas yet a partie . They who had
 hard the reuerent Beda or his schollers,
 for the moſte parte, ſwaied that waye.
 Heere Maſter William Reinolds in his
 booke againſt Maſter Robert Bruce
 ſeemeth to leade his reader to thinke
 that theſe two men, are either theirs, or
 neuters. They wrote darkely (ſaith hee)
 of the truth of this Sacrament, and ſo
 doubtfully, that the Zuingliāns vſe their
 authoritie, againſt the Catholickes, and
 the Lutherans againſt the Zuingliāns.
 In which wordes, hee would leade the
 reader to thinke that Scotus, and Ber-
 tram wrote for tranſubſtantiation but
 in ſuch obſcure tearmes; as might bee
 drawne to any ſenſe: ſo lothe are they
 that wee haue the ſhadowe of any anti-
 quitie, before the dayes of Berengarius.
 At that time (becauſe it is written in the
 Reuelation, that after a thouſand years,
 the deuill ſhould be let looſe) he is con-
 ſent to grant that oppoſition was made
 to the veritie of Chriſts bodie, in the ſa-
 crament, and cites for witnes, to blot it
 no withſtanding with a note of new-
 nes, Maſter Foxe whome hee tearmeth
 the Martyr maker . But to let him goe
 with

with his tantes (for we must beare worse then that, if neede bee) if that prophesie be to be referred iuste to that tyme, let them see if it maye not better be vnderstoode of the Church of Rome. Which at that time began to persue their brethren with fire and fagott : and made Lawes, to compell all men to beleue vnder paine of both deaths temporall, and eternall, that a rounde wafer, with the picture of Christe in it, was the very essentiall body of Christ, that was borne of the virgine Marye . This was more like to haue beene the loose deuill and the lying deuill to, which euer since hath ragged in these partes, then that of Berengarius, which was soone bounde againe, and vnder paine of burning compelled to sing tongue thou lyed. If that was the deuill, who is daylye roasted in the eternall flames of the fire of hell, hee was felle fced for a fire that woulde haue beene done in one day. But if these books were not plaine with vs, I would aske of Maister Reinolds, why the pope burned the one, & the *index expurgatorius* mangled the other . But wee are much beholden to him, how-be-it

40 *The increase of the Romane erreure.*

Dial3 cap
19

he denieth vs this antiquitie: yet hee would faine haue it beleued, that our doctrine was condemned of heresie, in the very daies of the Apostles. To proue this, he quotes Ignatius out of Theodoret, who saith, that some acknowledged not the eucharist to be the flesh of christ that suffered for our finnes. These some heritickes he woulde haue taken to be men of our minde, that in those times denied transubstantiation of the bodie of Christ. Yet if he had marked with advised iudgmente the drift of Theodoret (for out of him the meaning of Ignatius is to be gathered) hee might haue seene that Ignatius spake of such heritickes as Theodoret alledges him againste: or else the allegation of Ignatius had been impertinent. But Theodoret alleadged him against Valentinian, Marcion, and Manes, who denied Christ, to haue suffered reall paines in a reall bodie. Ergo Ignatius spake of heritickes, who denied Christ to haue suffered reall paines in a reall bodie. For as odious as wee are in Maister Reinolds eies, it will be as hard for him to conuince vs of this erreure, as to make the place of Ignatius other
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wayes to bee ſpoken of vs. This argument of Ignatius was common amongſt the fathers againſt that heresie: that if Chriſt had not a true body, and ſuffered not reall paines for our ſinnes, the ſacrament could not bee a figure thereof. As Tertullia reaſons before, becauſe me vſe not to make figures of phantaſies. And heare it will bee harde for Maſter Reinolds, to clenge his hart, and hands off falſhoode, and forgerie, for alledging Ignatius out of Theodoret againſt that which Theodoret plainly & frequently teacheth: that the ſacraments are *Ton pathous typos*, figures of the paſſion: and, *ſymbola cai typos ou tees theotectos, allaton ſomatatos, cai haimatos*. Signes and figures not of his deitie: but of his bodie, & bloode. But to returne to our ſtorie. Wee reade after Bertram, aboute the yeare nine hundreth and fiftie, that their roſe a greate controuerſie likewise in Ingland about this queſtion, which is a prooſe that a hundreth and fiftie yeares after the debate in France, which Bertram maketh mention of, that the right ſide was then alſo a partie, and that, the better part, For tranſubſtantiatio (for now
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Dial, 3 cap

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Dial, cap
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that tearme was clecked) ftoode Odo Archbifhops of Canterburie garded with a greate armie of rafcall ignorante preifts, who woone their dayly drink by a difceatfull market of breade, for flefh. On the other fide, was the ref, & better parte of the Clergie. The Bifhops was fo armed with multitude, that *maior pars vicit meliorem*, the greater part conquered the better with arguments which in thofe times were growen to a greate head, authoritie, vniuerfalitie, and false miracles. A hundreth yeares after that aboute the yeare one thoufand and fifty Berengarius deacon of Sainte Maurice in Angieres, wrote a letter to Lanfrancus abbat of Bec-heloin in Normandy, declaring the abufes of the Sacrament, and commending vnto him Ioannes Scotus his learned work vpon that queftion. It fell out that Lanfrancus himfelf was then abfent, and his conuent opening the letter fent it to the pope. There the Pope fummoned a counfel and condemned the man being abfent of herefie and commanded Lanfrancus at that tyme being his freind, to anfwere him vnder no leffe paine then to be as great

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an hereticke as he. Lanfrācus following the swaye of the worlde, for afterwarde hee was made Bishop of Canterburie in England, performed the charge laide vpon him, without all regarde of former freindshipe. Berengarius notwithstanding, abiding constante Pope Leo the ninthe summoned him to a counsell at Verseles and there damned him againe, being absent, and burned the booke of Ioannes Scotus, which he had comended to Lanfrancus before. After this Victor the second seeing Berengarius for all this in high estimation, and account, both with the Nobilitie, and people, for he was a man of singulare graces, gaue direction to the French Church to summon, & take order with him. They therefore assēbled at Toures, whether the Pope also sent his legate Hildebrand, who afterwarde was Pope himself, one of the cursedest that euer was clecked. Before them Berengarius appeared, and for as ill as the worlde was, satisfied them & Hildebrand also, prouing his doctrine by the Scriptures, fathers, and counsellors to haue bene the ancient faeth of the Church. But pope Nicolas the second, not conten-

tented, with this summoned him to Rome againe, to a counsell helde in the Castle of Lateran there: and drawing him thither with faire promises, gaue it him to his choise, whether he would recant or burne. Where the cowardlie man, now in his oulde age, for feare of that, which was moste spent, made that beastly recantation, which is yet extant in Gratian, a perpetuall argumēt of his dasterdlye courage, and the brutishe ignorance of that counsell, of which the fyner papistes since hatli beene ashamed, and their owne glosse saith in the decreits, that if it be not wel taken, it is a fouler erroure, then was that of Berengarius. Thus was that sillie man counted before (as recordeth Fuldebert bishop of Cenomanum) both for life and learning, the flowre of his age, compelled againste his conscience bee a herfel of ignorant mules to condemne and curse the truth, to his great greife, and terroure in the houre of his death. After this the truthe beganne to sinke, and ignorāce ouerwhelmed almost the whole Church. The knowledg of tongues decayed and he was counted

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the greatest clarke that coulde speake most barbarous Latine; and teare out of whole peces, such distinctions as would haue troubled all the schooles in Athens to vnderstand. Notwithstanding this cruell dealing with Berengarius Benno Cardinall of Hostia recordes, that Gregorie the seauenth, before called Hildebrand, who at the commandement of Victor the second, had hard Berengarius him self in the counsel of Towres, remained so vnresolved heereof, that hee sent to Anastatius, to praye, and commanded his Colledge to fast, to get some secret reuelation from heauen, of this mysterie. By which doubt of the pope himself, it should seeme, that the reasons of Berengarius were not lighte, that sunke so deep into his heart (as hard as it was) that the hole sea of rome culd not wash them awaye. After this, this truth was still persecuted, till these our times be the wolves of Rome, that got the custodie of Christs sheepe, bee hooke, and crook, and forged falshood. The first that we reade of, to haue abide the flames of this purgatorie (for now it was growen hotter, & burned not onely

lie booke, but both booke, and bodie, was one Peter Bruce, aboute the yeare one thousand two hundreth. Hee was a doctour in Tolouse of great account at that time, and many flocked to his lessons, of all degrees. Hee for his labour was burned quick, for that was now become the stipend of truth, how-be-it it had beene as cleare as the sunne, if the pope of Rome allowed it not. Notwithstanding the fall of his Maister, one Henrie his scholer tooke the same cause in hand, and boldly sustained it. Their followers, which were manye, and the more bee the cruell handling of Peter (for *sanguis sanctorum semen ecclesie*, the the bloode of the saintes, is the seede of the Church) were in dispine called Petro-Brucianes, & Henricianes, as these men are euer reddie to nik-name who foeuer dissent from them. Aboute the same time, there was an abbot in another part of France, I cannot finde the name of the place, and a priestte at Lismore in England of the same opinion. The centuries calleth them sacramentaries that they might no more goe with out a nickname, then their fellowes. About

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about the yeare, one thousand one hundred & three score, there was in Lyons one Waldus a Merchant, for welth and wisdom of good account. This man walking in the fields, for repast as some writeth, or on the counsell of the towne as other recordes, sawe one in the companie fall downe deade. With which spectacle entring into a deepe speculation of the frailtie of this life, and the vanitie of our cares set on a thinge so fraill, hee turned his studies to provide for the life that lasteth without ende. Wherefore hee got him a Bible which booke in those times was rare in the handes of the Laitie, & not so frequent in the hands of the Cleargie, as worse bookes: and like the man in the gospel to buye the Iewell of the kingdome of heauen, spent the rest of his trauels (for hee was learned) to seeke out of it the true water of life. The thinge which hee learned him self, hee imparted to his familie and catechised it. His maner of teaching was so familiare, & effectual, that sundrye of his neighbours, resorted to his house to heare him. This congregation grew frequēt, & the priests grew

angrie. Wherefore like dogs in a manger, that neither can eate the haye, nor will let the horse, they charged him, to let that labour alone, and not to put his hooke in their haruest, except hee would doe worse. The man caried more with conscience, which straited him; then caring for their boaste, whome he sawe doe no other good, but roare in a Church: followed his godly course, and his neighbours for all the feare refrained not his house. Whereupon they excommunicated and cursed him with bell, booke, and candle, and al his followers, and confiscated al their substance. There they sundred some seeking this waye, and some that, where they could finde any succour: and woone where euer they came the praises of good life, and godly learning, being named commonly in waye of pittie, *pauperes Lugdunenses*, the poore of Lyons, as they were in deede stripped out of al and left as pure as Irus. Some of them went into Lombardy, some into Boheme, & some settled at home in Prouince, Guien, Languedock, &c. In Bohem being delated to the King bee ane Doctour Austine, they

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they wrote to him a confession of their faith most sounde, and Catholicke, mistake me not, I meane not Romane Catholicke, but that which Christ deliuered to his Apostles, and the Apostles to the Church, and the Church to this houre hath kept pure, and cleane, as they receaued it, and vnmingled, with the dregges of mans witt. But to our purpose, they who settled at home gotte noe long rest. They were dayly and heauely persecuted, by the Bishopes Arelatensis, Narbonensis, Aquensis, & Albanensis. They possessed two townes called Cabriers, and Merindoll till our dayes, that is to saye, till the yeare, one thousand five hundredeth fortie five, and the vaile of Angroingue. The Bishope had accused the to the Parliment of Aix for defection from the Catholicke faith. The Parliment had giuen out sentence that they should haue beene destroyed, man, woman, and childe. And their Towns, & Trees, euerted be the rootes. This bloodie sentence, laye ouer five yeares, and was once attempted be the President Casson, and afterwarde forbidden be the King, as ouer cruell a-

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gainst innocent people. At last one Mirneres, Lord of Opede, a bloody tyrant; and their mercilesse enemy, at the request of the Bishoppe, delated them to y King falsly, that they were all in armes against his Maiestie, and bee moyen of the Cardinal Turnonius, got the Kings letters patent, to take the forces provided for the English warres, to meeete them. This bloodie monster, archiued with crueltie the thinge, which hee had begunne with a lye, and put to the sworde, those two townes, and two and twentie villages about, without mercie of sex, or age. It were horrible and tedious to tell the perticulars. Let them who would know that, read Sleidan or the booke of Martyres. Onely for a taste: hee burned fortie women, in a barne, of which, many were with child. The like crueltie was vsed against the rest of them in Piedmôt & in Vallies of Angroing, Lucern, Perouse, and Sainte Martynes. About the same time, Anno one thousand five hundredth fortie five. Thus were that innocent people with the greate regrate of their neighbours, destroyed among whome the

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Lord till then had preserved to himselfe a Church, worshiping and serving him, according to his owne word. Nowe having deduced this doctrine to our owne times, it remaineth to open the hidden mynes, through the which these men hath drawn this rotten water, as out of the well of life, where-with this eight hundredth yeares they haue poysoned many milliones of soules.

The foundation that they laye to raze this monstrous worke on, is the wordes of the institution. *This is my body, which is broken for you.* To mentaine in these wordes a literall sense, they pervert the true sense, of many places of scripture, and to null a figure in this place, they force many monstrous figures on other places, they denye common sense, they pervert nature, and at one worde, they mingle heauen and earth together. Before I buckle with their arguments, I hope this reason shal satisfie any minde, that will heare reason, that these wordes are not evident ynough, to lead our faith to such a monstrous conclusion. Noe scripture that will admit an other meaning is of sufficient

E.2.

sufficient

sufficient importance to lead the heart of a Christian, to a persuasion contrary to sense, and abhorring from nature. But these words of the institution, wil beare an other meaning. Ergo, these words of the institution, are not of sufficient importance, to leade the heart of a Christian to a persuasion contrarye to sense, & abhorring from nature. That the words will beare an other meaning, admitting both a figure, and the letter, is proued alreadie. That the persuasion is monstrous no man seeth not. That seeing breadd, feeling bread, and tasting bread it is not bread, which thou eatest, but the very flesh of Christ, which thou neither seest, feelest, nor tastest, is againste sense. To rend with thy teethe, and put downe into thy foule bellie, the precious bodie of Christ, which was broken for thy sinnes, beside Cannibal crueltie, were impious inhumanitie. And therefore the scripture, that must induce the faith to beleue a thinge so contrarie to faith should be single, simple, pregnant, and vncontrouleable. And now to their arguments.

The first is, that all sacraments shuld

consist of simple, and plaine wordes without ambiguitie, but figuratiue wordes, are not plaine and simple without ambiguitie. Ergo, Sacraments shuld not consist of figuratiue wordes. Firste this argumente destroyeth vitterly the nature of a Sacramente. For as August. teacheth, all Sacramentes are visible signes, of vvisible graces, that is seene figures of graces, which are not seene. As for plaineſſe, figuratiue speeches are many tymes playner then they, which are without all figure. As for the wordes whereon we stand, there is no speeche more vsuall, when men presentes themselves be lots, then this is I, and that is thou. Mistake me not, I haue proued alredie sufficiently, that the sacrament is not a naked figure. As for ambiguitie, will these men set the eternall worde of GOD to the schoole, and teach him to speake? What if the spirite of God will haue his word so tempered, that it may be the sauoure of life, to them that liue, and the sauoure of death to them that dye. Doubtlesse his sheepe knowes his voice, and hee goeth in and out before them. He maketh them rest in greene
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pastores, and leadeth them to the still waters. As for his enemies, he hath tempered their cuppe with galle, and made the worde of life to bee a block in their way. He hath left ambiguities for hereticke to waken his Church out of the dreame of securitie. It is good (saith he,) that offences be: but woe to them bee whome they come. And in this poynte it is a wonder, to see how God hath infatuated the sense of these men, to seeke a knot in a rushe, and to force a senselesse sense on his worde against sense.

Secondly out of the same words they make this argument. That which Christ diuvided amongst his disciples, was his bodie broken for them. But his essential bodie was broken for them. Ergo, that which he deuided among his disciples, was his essential bodie. All this we confesse to be most true, as our Saviour spake it, that is sacramentallie. That which he deuided amongst his disciples was sacramentallie or figuratiuely his bodie, which was broken for them, that is his reall and essentiall bodie in a figure but not bee transubstantiation or mutation of the bread into his bodie.

Thirdely,

Thirdely, they vrge hard this letter *I am the bread that came downe from heauen.* Ioan. 6,

And againe, *my flesh is meate in deede*, gathering that therefore his essentiall body is in the sacrament. This enthymem I haue done what I can, to caste into a syllogisticall moulde, for I wou'de faine playe faire playe, and displaye their arguments in their best geere. But it will not bee for mee without a manifest, and seene blemish. Yet if it can bee (for I acknowledge my owne weaknesse) the answer is cleare, and reddie. Christes flesh is the meate of the soule, and not of the bodie, of the minde, and not of the mouth. It is eaten be hearing, chewed bee vnderstanding, and digested bee faith, saith Tertullian. This our Sauour teacheth him selfe, who knew it better then the pope without sauing his holinesse, and all the Iesuities to helpe him. *I am the breade of life* (saith he) *he that cometh to me shall not hunger, and hee that beleeueth in me shall neuer thirst.* Ioan 6 53 Out of which words this argument floweth. To come to Christ and beleeue in him, is to eate the breade of life, that thou neuer hunger nor thirst againe. But to come to

De refut
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and 48,

verf. 63

Christ, and belecue in him is not to eate with thy tethe the reall flesh of Christ, which was borne of the Virgine Maria. Ergo, to eate the reall flesh of Christe which was borne of the Virgine Marie with thy teethe, is not to eate the bread of life, that thou neuer hūger nor thirst a gain. And a little after, *he that belecueth in me hath euerlasting life. I am the bread of life.* Which Syllogisme adding the proposition, may haue this forme. Whosoever belecueth in the breade of life hath euerlasting life. *But I am the breade of life.* Ergo, *Whosoever belecueth in me hath euerlasting life.*; where yōu see belecuing for eating. But that which followeth in the rebuke of them, who tooke him to speake of a carnall, and fleshlie eating is most pregnant. *It is the spirit which quickneth: the flesh profiteth no thing: the wordes that I speake are spirit, and truth:* That is to saye it is the spiritual eating of my flesh, that quickneth, and giueth life: the fleshlye and carnal eating of it, can doe you no good. For my wordes are spirituall and liuelie, that is effectual to life. In all that cap. he that will marke attentiuely shal finde that whole discourse with the ca-
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pernaites to be spiritual: and the difference betweene them and him, to bee their carnall concept, of his spirituall wordes. Hee shall finde the meate spirituall: the life that it feedeth spirituall: and the teethe that eateth spirituall. There he shall finde, that hee that eateth not his flesh hath no life in him, that is, no spirituall life: and hee that beleeueth in him hath eternall life, that is to eate the breade of life that came downe from heauen, and giueth life vnto the worlde.

vers. 57.
vers. 47.
vers. 33.

Thirdlye, Maister Rainolds againste Maister Robert Bruce reasoneth thus. Christes bodie is there present, where it is broken: But it is broken in the sacrament. Ergo, it is present in the Sacrament. To the maiore we answere that it is present in the Sacrament, as it is broken in the Sacrament. But it is broken onely in a figure, and therefore is present onely in a figure. But to the faithfull Christ presents in deede bee a diuine communication with the Sacrament his verie bodie to feede the soule. But if he wer bodily in the Sacrament, then the wicked would also participate his

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his bodie : which thing Christ himselfe denieth, in Ioan. c. 6. v. 56,

Exod 24, 8
Luc 22, 20

Fourthly. the same man in the same place reasoneth out of the wordes of Moses concerning the olde couenante, and the wordes of Christe concerning the newe thus . That whereof Christe spoke is the bloode of the newe Testamēt, as y whereof Moses spoke, was the blood of the olde. But y whereof Moses spake was the verie bloode of the olde Testament. Ergo, that whereof Christe spoke, was the verie bloode of the newe Testament. Of this argument, we deny the minor. The blood of both couenants was one, the bloode of Christ Iesus, who made the vnion in the olde Lawe, betweene god & them, & maketh the vnion in the new Testament betweene god and vs. The blood of beues in the olde testamēt, was not the verry blood of the covenant. And therefore this man hath founde a knife, to cut his owne throate. The wine of the newe Testament is the bloode of the newe couenant, as the bloode of beues and sheepe, was the bloode of the olde couenant . But the bloode of beues and sheepe, was not the

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the very blood of the olde couenant, but a figure thereof. Ergo, the wine in the new Testament, was not the very blood of the couenant, but a figure thereof.

Lastly, they cast vp to vs incredulity, and not beleeuing the omnipotencie of Christ. They beare the worlde in hande that wee denying Christe to turne the bread into his bodie, are more incredulous then sathan, who beleeued, that he coulde make breade of stones. To cast this sweete simile into the teethe that it came from: These men are as captiuous as the deuell. Hee reasoned *a potentia ad actum*, If thou arte the Sonne of GOD command that these stones bee made breade: they follow the same trade: hee was the sonne of God. Ergo, he changed the breade into his flesh. The question is not heare, what Christ could doe, but what he would doe. We know and confesse as wel, as they, that Christ can doe what he will: but will not doe all that he can. To proue that Christs will was to doe a thing. (as I haue said) so contrarious to nature, & so refuted bee sense, it behooueth the testimonie to be without exception: That Christ was borne
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M. Iohn
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of the L.
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of a virgine, that he walked on the waters, that hee turned water into wine, (these are the examples of their induction) the spirit of truth that cannot lye, hath testified in plaine tearmes. If that spirit had testified as plainely, that in his last Supper hee turned the breade into his bodie, and left nothing to our taste, but accidents, we should beleue this as well as that, and bee Gods good helpe haue stood as surely to it, as all the Iesuites since the first Iesuit Ignatius Laio-
la.

But seeing these proofes are not thing, but figured scriptures turned to their naked skinne : wee hope that all Christians will abhorre that vgly sinne, to rend with mercilesse teethe, his flesh, that hath borne the horror of hell, to purchase mercie to vs.

Heare they woulde faine buckle on vs an absurditie out of the words of the institution, which we may not passe by. In the wordes, *This is my body which was broken for you.* The prononne (this) demonstrateth that which was broken for the sinnes of the elect. But in our opinion the prononne (this) demonstrateth
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M. Iohn
hammil
son ibid.

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the breade. Whereof (say they) it will follow, that breade was broken for the sinnes of the elect. Firſte the maiore is not true, for the pronoun (this) demonstrates not the thing, but the figure of the thing, that was broken for the elect. Secondly, there is a parte of the maiore left out of the conclusion, which should haue been, expreſſed: Ergo, the bread is the bodie which was broken for y^e elect, which conclusion is true in a figure. And heare it is a world to ſee the blindneſſe of theſe men: for of their literall ſenſe, this abſurditie will followe without a warde. The pronoun (this) demonstrates, that which was broken for the elect. But the pronoun (this) demonstrates, the bodye of Chriſte vnder the ſhape of bread. Ergo, the bodie of Chriſt vnder the ſhape of breade, was broken for the elect.

This is alſo my remembrance, which they can drawe from the ſcriptures. with any ſhew of reaſon, or probability. But heare to get more elbowe-roome, and more ſtartling holes, they appeale to the Church, & all writers of all ages. A large forreſt in deede, where there is
many

many bushes to hide a lye. First for the Church, they will prese vs to accept the Church of Rome. If they had anye such promise as Ierusalem hath manye, that . *The Spirit of the Lorde shoulde neuer departe from her : and that hee woulde set his tabernacle their for euer :* the worlde woulde bee ouer little to holde them . But seeing Ierusalem is fallen not-with-standing these promises: wee may well doubt of Rome that hath no promise. And seeing Rome hath had 7. Kings, was set on seauen hilles, was drunken and is drunken with the blood of the saintes, and was the greate citie which regned ouer the Kinges of the earth: it is verie suspitious that she is the seate of the scarlet whoore. And therefore let them set their harts at rest: for wee will not admit the shadowe of her name. As for the writters of all ages we will not refuse them on certaine conditi-
 ones. We acknowledge the scriptures the onely well of truth and life. If any man bring vs water out of their cisterns we haue example of him that sent vs to the scriptures onely, to suspect poyson. We will ken noe strange fire that is

no new doctrine in the Lords sanctua-
rie, without the warrant of the worde of
truth. For wee count not the authoritie of
man, no not of all men sufficient to giue
lawes to the conscience. Onely God is
Lord ouer it, and able to controll it. He
that seeth not the heart, can not binde
the heart to any lawe, if these men, who
would so faine laye on vs the yocke of
mans authoritie, can produce one man
with warrant from him, that made man
not to be a man, that is, in no thinge to
erre, and be disceaue. we will take his
worde, when wee haue seene, and tryed
his warrant. But if he dwelleth in neigh-
boure rowe among his brethren : they
must pardon vs to trye his golde with
the true touch stone, which cannot de-
ceau, nor bee disceaue. Of this minde
was August. that hee would trye all
mens writtings, were their names ne-
uer so Catholicke be the scriptures. and
wisheth others to doe the like with his.
On this condition then we will admitt
the testimonies of men, to proue that
this light (as I haue saide) be Christ and
his Apostles, once kindled in the
Church, for all that his enemies could
doe.

ad Yornan
epist, 3.

64 *How farre men are to be followed.*

doe, was neuer extinguished since. For the Church of God his true spouse maye be banished to the wildernesse: but neuer vtterly destroyed. It is true that our aduersaries heare, musters the names of the fathers, and bragges of al antiquity. It woulde bee long and tedious to examine all their particulare allegations. Therefore to be shorte, I will set downe two obseruations, which cutteth off what euer seemeth to make for them for six hundreth yeares after Christe, of which I haue touched the one alredie, declaring the causes, how transubstantiation crap into the hearts of men. That is, that it is our parte, when wee receaue these holy mysteries, to lift our senses so from the elementes, that we neuer let it enter into our thoughtes, that wee receaue breade and wine: but assure our consciences, that Christ bee the secrete ministerie of his diuinitie doth feede our soules with the true breade of his bodie to eternall life. That is, that which

Chrylostom teacheth, Oculis fidei, quando vident hec in effabilia bona, ne sentiunt quidem hec visibilia. When the eyes of faith beholdeth these vnspeakable good things

in Genel,
homil, 24,

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Cautiones in reading the fathers. 63

things, they no wayes feele the sensible things, which are set before them. This then being harde for our senses to mount aboue their owne obiects, and to set their intention on graces so vn- sensible to our corrupted instrumentes: the fathers to stirre vppe this spirituall consideration in vs, saileth out manye times in hyperbolycall speeches, which they neither ment them selues, nor any man of indifferent iudgment considering y drift of their words can suspect to haue bene their meaning. In this forme Hierom saith, *Christus nobis quotidie crucifigitur*. Christ is dayly crucified vnto vs.

Gregory saith, *Christus iterum in hoc mysterio moritur, eius caro in populi salutem patitur*. Christ dieth in this Sacrament: his flesh suffereth againe for the life of the people. Chrysostom saith, *In his mysteriis mors Christi perficitur*. In these mysteries the death of Christ is perfited. August.

saith, *Vos estis in mensa, vos estis in calice*. You are on the boorde, you are in the cuppe. Chrysostom in an other place saith, *Ecce agnum dei maculatum a principio mundi: iam hauritur e latere eius sanguis: iam*

totus populus eius sanguine sparsus et rubore

In Psal 97

De conse-
distinct 2
quid sit,

In Act
hom 22

De conse,
distinct 2
quia pass,

De sacerdot
lib, 3,

66 *Cautiones in reading the fathers.*

persusus est. Beholde the Lambe of God
 slaine from the beginning. Euen now
 the bloode is drawne out of his side: e-
 uen now the whole people is sprinkled
 with his bloode and spotted with the
 rednesse thereof. Who can bee so grosse
 headed as to thinke that these men did
 meane as they spake: That Christe is
 crucified, that Christe is slaine againe:
 that Christ suffereth in the Sacrament;
 that the blood is drawn out of his side,
 and that the people are sprinkled and
 made red there with. Seeing then the
 fathers are some-times extraordinarie
 in this kinde of amplification: we would
 pray the modest and discrete reader,
 when he meeteth with such speeches in
 them, either in his owne reading, or al-
 leadged bee the aduersarie, to weigh
 them with their owne circumstances,
 and other places of the same authores,
 to see if they haue anye hyperbolicall
 weight, to settle them deeper into the
 hearte of the hearer. The other thinge
 which I would commend to the discre-
 tion of the reader is the name (nature)
 which is not alwayes taken for sub-
 stance, but sundry times for the natur-
 all

Cautiōes in reading the fathers. 67

^all power, vertue, or vse of thiſe pages. So Chryſoſtom ſaith of Elizaꝛus *potuit vndarium mutare naturam, vt ferrum ſuſtinere cogeret.* He had power to change the nature of the water, and to force it to beare yron. Where you ſee that the water was not changed into a more ſolide bodie, but the naturall liquiditie was altered that againſt nature it ſtood together, and bore the yron. So ſpeaketh Ciril of the water in Baptiſme.

De virtut.
vit, tom, 5.

*Quemadmodum variis ignis intentis ca-
tis facta aqua, non aliter, quam ignis vrit: ſic
ſpiritus ſancti operatione, aqua ad diuinam
reformatur naturam.* As water whote bee the power of the fire burneth as ſore as fyre it ſelf: ſo the water be the working of gods ſpirit is changed to a heavenly nature: I am perſuaded that theſe men will not ſaye that the ſubſtance of the water is alſo changed in Baptiſme into the bloode of Chriſt, how-be-it the reaſon be as good to ſaye this as that. Bee theſe examples I woulde haue the circumſpect reader warned, that when he readeth in any of the fathers, that the nature of the breade is changed in the Sacrament hee take it not for ſub-

In Ioan
lib, 2, cap
4².

68 *Cautiones in reading the fathers.*

Articul 20
sect 2,

Cap 1

stance alwayes . I will giue the an example or two of the moſte peremptorie places that theſe men hath, and which maye beguile a wiſe and circumspect reader. Harding againſt Iewell alleadges out of Cyprian theſe wordes . *Panis iſte, quem dominus diſcipulis porrigebat, non efficit, ſed natura mutatus omnipotentia uerbi factus eſt caro .* This breade which the Lord gaue to his diſciples changed not in ſhawe, but in nature be the omnipotentie of the worde was made breade. Where firſte note that hee calleth it breade, which hee gaue his diſciples, which thing, as this day, were hereſie in Rome. Secondly, that hee ſaith not the ſubſtance of the bread is changed: but the nature of it , which being created to feede the bodye of man to temporall life, is now changed be the omnipotentie of the worde, that is Chriſt, to feede the ſoule to eternall life . Thirdely, where hee ſaith the breade was made fleſh it proues not a chāging of the one ſubſtance into the other. For Iohn ſaith of the ſonne of God . that *the worde was made fleſh*, which not-withſtanding was not turned into fleſh. Laſtly, the hyperbole

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Cautiones in reading the fathers 69

bole of the omnipotencie of the worde
 sundrie of the fathers vseth of the wa-
 ter in Baptisme, which abideth wa-
 ter still, and is not changed into the
 blood of Christ. Beda saith, *Panis, et vini*
creatura in sacramentum carnis, et sanguinis
Christi ineffabilis spiritus sanctificatione trans-
formatur. The creature of breade and wine,
 be the vnspeakable sanctification of the
 spirite is translated to the Sacrament of
 Christes bodie and bloode. Where you
 see as hyperbolicall wordes, not to
 change the breade and wine into the
 bodie, and blood of Christ, but into the
 Sacrament of his bodie and blood.

In octau
 epiphan

Maister William Rainolds, againste Capa
 Maister Robert Bruce, alleadgeth two lect 5
 places out of Ambrose, which being
 weighed in these considerations will
 proue no transubstantiation. Ambrose
 comparing the efficacie of Christes
 wordes with the words of Elias, at laste
 concludeth if his wordes were of such
 force that they caused fire to come
 downe from heauen: shall not Christes
 speech be of sufficient force, to alter the
 nature of the elements. First the La-
 tine worde (which hee interpreteth na-

De iis qui
 untiantur
 cap. 9

F. 3.

ture,

70 *Cautions in reading the fathers.*

ture, is *Species elementorum*. The shapes of the elements which it is certaine to the sense remaineth vnchanged, and so the wordes beareth a manifest hyperbole. It is true that Ambrose in that place vseth sundry high amplifications, not to perswade the breade, to be transubstantiated into the essentiall bodie of Iesus Christ, but from the authoritye and power of the consecratoure, to settle into the heartes of men, a dreadefull account of the consecration. That this is his drift, it is plaine in the same place, Where he saith, *ante benedictionem verborum celestium alia species nominatur, post consecrationem corpus Christi significatur*: Before the celestiall blessing, an other forme is named, after consecration Christs body is signified (saith hee) not in deede transubstantiated. For that which doth signifie his bodie, can not be the same thing which it signifieth.

De sacra,
lib, 4, cap,
6.

In the other place, Ambrose teacheth that the consecration is made bee the wordes of Christe, the selfe same whereby all things were created, and after a long induction concludeth, it was not the body, but breade before
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secration: but after when Christs words came there to, then was it the bodie of Christ. (and addeth) thou seest then how many wayes, the speach of Christe is able to change all thinges. This long induction of Christes power (as I haue saide) is to noe other ende but bee the powerful consecration of the elements, to settle a resolute perswasion in our heartes of Christs presence, which is the vnseene subiect of our faith. That Ambrose knewe not transubstantiation of the elementes, it is plaine in that same cap. also. Where he saith, *Si tantavis in sermone domini fuit, ut inciperent esse, quae non erant, quanto magis operatoris est, ut sint quae erant, et in aliud commutentur.* If there was such power in the worde of the Lorde, to make thinges beginne to bee that they were not: howe much more powerfull is it to make thinges byde that which they were before, and to be changed into an other. Where note that he saith the bread, and wine abideth the thinge, which they were, that is, breade and wine, which these men denieth. And a little after warde hee saith, *similitudinem pretiosi sanguinis bibis.* Thou

72 *Cautions in reading the fathers*

drinkeſt the likenesse of that precious
 bloode. In the cap. following also hee
 calleth it *figura corporis, et sanguinis*. A fi-
 gure of the bodie and bloode of our
 Sauour Iesus Christe. If Ambrose had
 thought the elementes of breade, and
 wine, to be the essentiall and reall body
 of Christ, hee woulde neuer haue called
 them similitudes, and figures thereof. If
 these men woulde buckle that opinion
 on Ambrose, or anye other father,
 let them produce him in his monſtru-
 ous coloures of accidents, without their
 naturall subiects, and subiectes without
 their naturall accidents, and substance
 changed into substāce. For we are sure-
 ly perswaded that transubstantiation
 was neuer beleeued before these
 strange theoremes were vniuersallie
 receaued. And if they cannot find these
 theoremes, which muste haue rung in
 all the pulpits and schooles, if that doc-
 trine had beene receaued, before the
 counsell of Rome, which condemned
 Berengarius: let them pardon vs to
 thinke that, that doctrine was not till
 the knowne in the own complexion. To
conclude this matter of the fathers: it is

Caluin as pregnant for transub. 273

no wonder, that these men presuming
on the ignorance of their readers, draw
the amplifications of the fathers to their
bent: seeing they blush not to take Cal-
vin, and Maister Robert Bruce, whome
all men knoweth to dissent from them
at such stottes. Maister Rainolds, quot-
eth out of Caluines institutions foure or
fue places, which if hee had written a
thousand yeares before, would make a
greater shew for their transubstantiati-
on, then anye thinge that father Robert
Bellarmine, hath founde among all the
fathers, and more pregnant then these
places, which I haue answered of Cy-
prian, and Ambrose. The firste is in the
mysterie of the Supper (saith Caluin) *Institut. 4.
lib cap. 17*
Christ, that is Christs bodie, and blood,
be the signes of bread and wine is truly *sect. 100 et
11.*
deliuered vnto vs. And al-be-it it may
seeme incredible, that in such distance
of places, he shoulde passe downe to vs:
Yet let vs remember howe farre his
power exceedeth our sense, and that
our minde cannot comprehend, let our
faith conceaue. Againe, in his holy sup- *Ibid. sect
33.*
per, hee willethe me vnder the symboles
of breade and wine to take, eate, and
drinke

Cap. 3
sect. 2

Institut. 4.
lib cap. 17
sect. 100 et
11.

Ibid. sect
33.

74 *Caluin as pregnant for*

Cap. 6.
sect. 1.

Ibid, sect. 2

Drinke his bodie and bloode: I no thing doubt, but hee truely giueth it, and I receaue it. The like he playeth with Maister Robert Bruce. To the ende (saith Maister Robert) that this sacrament maye nourish thee to life euerlasting, Thou must receaue in it thy whole Sauiour, whole Christ, G O, D and man, without separation of his substance from his graces, or of one nature from another. And againe, It is not ynough to see Christ in heauen be faith: but he must bee giuen to vs, or else hee can not worke health and saluation in vs. These places hee quotes, and sundry others as pregnant as these, not that hee woulde haue it thought that these men did belecue transubstantiation: but producing other places of theirs, against transubstantiation to stayne their constancie with contradiction. But if Ignatius had wrote these wordes within one hundreth years after Christ: Had they not beene as purpose-like, as the words which I haue answered page. 40. Or if Cyprian or Ambrose had written them what had they beene behind the places which I haue euen nowe answered

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that al is not gold y these men can make
glisten. And y al men meaneth not tran
substantiation. whose wordes these men
can make sounde that tune. As for Cal
uin, or Beza, or Maister Robert Bruce,
it is as easie for men of this facultie to
qualifie any thinge written bee them a
gainst this heresie, sauing the denying
the name of transubstantiation, and o
ther newe theoremes, which the fathers
neuer harde of: As sundry places of the
fathers which our men hath alledged
against them. In which it. woulde let
ones teethe an edge to see their shittes,
August. meaneth not this: Cipryan
speaketh not that: nor no father what e
uer he saith, speaketh anye thinge. but
that which they put in his mouth, how
beit, he neuer knew any such thinge as
they father on him. For example, Mai
ster Robert Bruce alledges in his Ser
mon the place of August. which I haue
cited page, 20. to proue the wordes of
Iohn: *Except ye eate of the flesh of the sonne of*
man figuratiue. Out of which wordes
thus it may bee gathered. All scripture
which seemeth to command a foule
deede,

76 *Caluin as pregnant for transub.*

Cap. 19
Ioh. 1.

deade, is figuratiue and not literall. For that is August. drift, in all that place teaching to knowe the scripture, where it implyeth a figure, and where not. But this scripture, *Except you eate the fleshe of the sonne of man &c.* Seemeth to command a foull deed. Ergo, this scripture, *Except you eate the fleshe of the sonne of man &c.* Is figuratiue, and not literall. To this Maister Rainolds answereth with a boulder face, as if it straited them not. Saint August. wordes answereth them selues: and so hee doth in other places, and euen heare the seconde place answereth the firste: because it notifyeth how farre forth this speach is figuratiue. Onely this may be added to the first &c and the reste of it, no thinge to the purpose. This answer would trouble as good a witte as his that made it to vnderstand it. For my parte I muste confesse my ignorance except his meaning be that August. would haue this place partely figuratiue, and partlye plaine for so his wordes soundeth howe farre forth these wordes are figuratiue. If this be his meaning, it is an other new lesson such as nature neuer bred. August. *thar fillie*

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A reply to M. Will. Rainolds 77

fillie man had neuer beene at this schoole. In all that booke *De doctrina Christiana* hee knowes no other senses of wordes but figuratiue, or proper. The wordes of Chrutte, *Except you eat the flesh of the sonne of man*, he denyeth to bee proper, and so concludeth them to be figuratiue. Now commeth in Maister William Rainoldes with howe farre figuratiue: as if they might bee three or foure inches in the tope, or the bottome figuratiue, and all the reste of them proper. This is strange diuinitie. It maye goe in the Church of Rome, among their false miracles: but wee admitt noe miracles now, and therefore Maister William Rainolds, muste make this place either all together figuratiue, as doth August. or else altogether proper which August. denyeth. Let him laye his hande to his heart, and take which hee will. Marie if hee will take that which August. denyeth, hee must pardon vs to follow Aug. and let him goe.

Now hauing deduced this cause to our owne times, and opened how these men pulleth the mouthes of the fathers aside, to make them speake their phan-

tasties: it remaineth, because I heare that some men braggeth of Maister Will. Rainolde his sharpnes against Maister Robert Bruce, to lay open his quicknes: For my part I wonder what sharpnesse they see, except it be y^e bitternesse of an vncleane mouth, spitting not onelye on the men that hee dealeth with, and neuer sawe the galle of an vncircumcised heart: but also tantinglye scoffing at Christes blessed ordinance, calling it a beggerly bitt of breade, which vnreuerent worde, coulde neuer haue fallen from a hearte that reuerenced Christes institution, how euer men might misuse it. But to let alone his bitternesse, and taste his sharpnes.

Cap.³
sect.¹

Cap.¹³,
sect.¹

Maister Robert Bruce reasoneth thus. No finite body can be at one time in sundry places. Christes bodie euen now glorified is finite. Ergo, Christes bodie now glorified can not be in fundrie places at once. To this and other two arguments takin from visibility, and palpability, hee answereth without anye authority, but his owne, That these things are no more necessary to the bodye of a man, then to eate, drinke, sleepe, reste,

in-

A replye to M. W. Rainoldes: 79

increase, decrease, & weare to corruption. Now marke his sharpnesse, to eate, drinke sleepe, &c. are no longer necessarye to a mans bodie, then it lyueth a life subiect to alterationes. But to bee finite, visible, and palpable, are necessarye to a bodie being deade, risen againe, and euen glorified in the kingdome of heaven. Our Sauour after his resurrection, was seene of moe then five hundred, Thomas and sundrye others felt him, and when he was at Emaus with the two disciples: he was not in Ierusalem with the other nyne, for as neare as it was: and when hee was in Ierusalem with the eleuen, hee was not in Ierico nor no other place of Iudea nor of the worlde. And heere the ingenious reader maye see, that his sharpe answer shutteth beside the marke, and hitteth no part of the argument.

To three places of August. that the bodie which is not in some place, is not at all. That the bodie, in which the Lord rose, must be in some place. And that all bodies bee they greate or small must be in some place. To one hee answereth, that hee speaketh of common bo-

Ad Dard
In loan
tract, 3,

So *A replye to M. W. Rainoldes.*

bodies: to an other that he speakes not
of Christes bodie in the sacrament. This
laste is easie to bee beleeued. Au-
gustine neuer thoughte Christes
reall bodie as it was borne of the Vir-
gine Marie, to bee in the breade of the
sacrament: and therefore it is liklie that
hee spake not, of the thinge, which hee
knew not. Yet this man saith, that hee
euerie where acknowledgeth it, but
produceth no where. Thou hast harde
In Psal, 98 August. say page 28. that they who re-
ceaueth the sacrament, eateth not the
bodie, which his disciples sawe, and
page 18. that Christe doubted not to
saye. *This is my bodie.* When he gaue the
figure of his bodie. And therefore I
woulde praye thee, not to take Maister
Wil. Rainolds naked worde against
scene prooffe. If he can produce one
where of this euerie where, where Aug.
saith plainly, that the bodie of Christe
is in the Sacrament as it hanged on the
Crosse, I shall giue him my hand. That
Christe is in the Sacrament wee grant
and places out of August. or any other
to that effect maketh no thing againste
vs, nor no thing for their presence flesh
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bloode, and bone. The scripture teacheth of Christe, that hee was like vs in all thinges, sinne onely excepted: and so his bodie must bee in all thinges like our bodies. Now in the place quoted bee Maister Robert Bruce Saint August. speaketh of all bodies in generall, and therefore of Christes bodie also euen in the sacrament, if it were in the sacrament. And heare I woulde praye the reader, to marke a trick of Romaine Logicke, to haue no exception from an vniuersal axiome, but onely the thing in question where of the doubt is whether it be or not.

To a text out of the Actes of the Apostles, that *the heauens must containe Christ till all thinges be restored*, hee answereth with a perhapes (such credit these men giueth to the eternall truth) that it may proue Christes bodie to bee in heauen: but that it is no where else, hee vtterly denyeth it to proue, except it bee in the reprobate sense of a sacramentarie. This you see is well sayed to it. And yet for all this bould face, I hope this argument will holde in the sanctified sense of a chosen Christian. He that saith the

Actes, 3
vct, 21

Cap, 18
sect, 2

32 *A replye to M. W. Rainoldes.*

finite bodie of Christ is in heaven, denyeth it to bee any where else. But Peter in this place saith, that *The finite bodye of Christ is in heauen*. Ergo Peter in this place denyeth the body of Christ to be in anye other place, *till all thinges be restored.* &c. This answer it seemeth that he mistrusted, and therefore fleeth to a better shift, and denyeth the text. The wordes are translated *verbatim* out of the greeke and latine also. For in these words the sintax of bothe languages agreeth. *Hon dei ton ouranon decheshthai. Quem oportet celum capere.* Whome the heauens must containe. In deede they are not thral in english to the puerfnesse of a wrangler, as they are in greeke & latine. If that be a fault it is the fault of the language, & not of the translator. And therefore that these wordes were neuer spoken be Peter, nor written be Luke: but forged bee Maister Robert, or some phanaticall brother of his sect: is a thudde of Maister Rainold his choller, which manye times blowes lowder then his loue. As to the English Bible of Kinge Edwardes time we are not bounde to it. That Christe must

muste containe the heauens vntill the time that all thinges be restored, which he must containe also after that restitution, is ouer impertinent and vnproper a sense to shoulder out the other lyeing so plaine to the wordes, and containing an assertion, that the aduersarie can not denye. Moreouer it is to be marked that to bring in that sense, the accusatiue *ONIAM* which prceedeth the verb, must violently be cast behinde the verb, which thinge to auoide an inconvenience were tollerable: but to bringe in a needlesse and imperfect sense is peruersnesse.

Next Maister Robert reasoneth. Euerie humane bodye is visible, and palpable. Christes bodie if it be in the Sacrament is a humane bodie. Ergo Christes bodie if it be in the sacrament, is visible, and palpable. This argument he calleth the weakest of all, for it is a parte of these mens facultie to crye when they are sorely bitten, that they feelee no thinge. But I hope to make this argument stick as fast to their skinne, as the best in the packe. To our Sauour (saith hee) to proue the veritie

Cap. 18
223

Luk. 24
ver. 39

G. 2.

of

34 *A reple to M. W. Rainoldes.*

of his body, this argument was forcible: but to Maister Robert to proue the negatiue that Christes bodye is not in the sacrament it hath no force at all. And this hee exemplifyeth in his spitefull maner with A. B. a minister that preacheth heresie (he might haue taken William Rainoldes for example, for except I am deceaued hee was a minister, or at least a preacher of that, which nowe hee calleth heresie) of whome it will follow (saith he) affirmatiuely that he is an hereticke: but of that hee is no minister, and preacheth no heresie, it will not follow that he is no hereticke. But his *simile*, if he had anye of that sharpnesse, with which some slandereth him, holdeth not. It is common to all humane bodies to be visible, and palpable but it is not common to all heritikes to be ministers, and preachers. But that M. Roberts argument holdes both negatiuely & affirmatiuely, thus I proue. All negatiues of inseparable accidentes proues the negatiue of the subiect. But visibilitie, and palpabilitie are inseparable accidents of a humane bodie. Ergo, the negatiue of visibilitie, and palpabilitie,

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litie, proues the negatiue of a humane bodie. This argument, for as weake as it is, it will passe the cunning of all the Iesuites in Rome, and Remes to answer without an instance in the question, that the naturall bodie of Christe in the sacrament, is neither visible, nor palpable. Which assertion is contrarie to sense, damned bee reason, and without warrant of the word, except an ambiguous place which I haue proued the fathers for 500. yeares to haue taken figuratiuelye. If any amongst them beleeueth the fable of Gyges his ringe which hee there alledges let them beleeue lyes, that wil. We admitt no such prooffe in maters theologicall.

After this Maister Robert alledges the articles of the Beleeefe, not as another argument, then that of Peter in the thirde of the Actes, as this wrangler pretendeth: but as another testimonye againste their monstrous presence. The argument is the same that before. That Christ seeing he is in heauen, is not in the Sacrament. To eleuat this place, this wrangler alledges Calvines interpretation of sitting at the

G. 3. right

right hand of God: and supposeth Maister Robert to gather his conclusion thereupon, that therefore, because hee hath all power giuen him in heauen, & earth, he is not in the sacrament. But this is wrong libelled, hee leaueth out the tongue of the trumpe, and then scorneth, because it will not playe. Maister Roberts argument is, that Christ is in heauen, at the right hande of his father, as it is in the beleefe. Ergo he is not chowed, and champed amongst the teethe of men in the Sacrament. The force of the argumente is not from his sitting, at the right hande of his father: but from his being in heauen. And therefore Caluins interpretation of his sitting at the right hand of his father, is an vntimely birthe. The same waye he misshapeth the argument of the Actes but of that alredie.

Lastly, hee answereth three places of Iohn, with an answer, and that (as wee saye) hough inoughe. The firste place is *16, 28, 17,*
11, 14, 13,
20, 16, *I leaue the worlde and goe to my father.* The second is, *I am no more in the worlde.* The thirde is, *I goe to my father, and will praye him to send an other comforter to abide with*

you

yon. All this he answereth, that Christ^e the worlde meaneth his conuersation in the worlde with men, to giue or take anye bodily helpe, as hee did before his passion. It is true that be the world hee maye meane that: but that hee meaneth that onely, is as vntrue. For hee left the worlde, as hee went to his father: so the text speaketh plainlye. But hee went to his father body, and soule. Ergo hee left the worlde, and as hee speaketh in the second place, he is no more in the world bodie and soule. The last place yealdeth an other argument, which shew-be-it he is answered sufficientlye, yet I can not omitt. Christ going to his father, did not that in his humanitie, which hee sent the other comforter to doe. But hee sent the other comforter to abide with them for euer. Ergo Christe in his manhoode bideth not with them, that is with his Church for euer, which he must needes doe if he were daylye receaued in the Sacrament.

The 19. cap. he beginneth with a great contempt of the arguments which he is to deall with. Calling them Iudaicall, heritical, & founded vpon manifest lyes

some derogatorie to Christs glorie, and all without pith or power. The peeuishe ignorance whereof (as hee speaketh in the former chap.) he imputesto Maister Robert, as the onelic author of them. M. Robert is better knowne amongst them, to whom I write, then that the lauishng tongue of a railing Romane priest, whose mouth runnes ouer with y venome of the whoores cuppe, can impaire an hair-breadth of his name. As for the arguments, which hee in spyte calleth peeuishe, there is in them more quicknesse, and sound pith to beare the conclusion through all the Popes seminaries: than there is colour of probabilitie in all Maister Reinolds booke *à capite ad calcem*, that is, from the first word before, to the last word for ever. But to the purpose.

The first is. Of an vnseene & vnheard Corporall presence, no spirituall effect can flowe (for that is Maister Rob. meaning) But the effect of the sacramēt is spiritual: Ergo the effect of the sacrament can not flowe from an vnseene, & vnheard corporall presence. This argument is *in festino* in the second figure. To
the

A Reply to M. W. Rainoldes. 89

the *maior* and the *minor* this Priest lyke a Doctour of the Popes divinity makes no answer. The conclusion he condemneth of Iudaisme, as making as stronglie against the incarnation, death, and passion of our Saviour. I would rather there were neither Pope, nor Cardinal in the world, then that were true. Christ came in the flesh to doe a bodely work, not onely a spirituall. To performe the law, to plant the gospell, to suffer death, and at a worde, to offer sacrifice after the order of melchisedech were works to be performed in our flesh. And so it was of necessitie that he tooke our flesh subiect to iniuries, sicknesse, death, and all the illes that hell, and deathe coulde inflict. But Christe in the Sacrament hath no bodely work to doe: and therefore needeth no bodie in the Sacrament to effect the whole worke of the Sacrament. This argument for as peuissh and pithlesse as it pleased Maister Rainoldes to call it, let him doe what hee can will leaue noe rounge in the Sacrament for Christs reall bodie.

The second is that if the breade and
wine

wine are changed into the bodie, and bloode of Christe: there remaineth noe signe of feeding, and nourishing, which is a thing necessarie to the essence of a Sacrament. This argument hee calleth false in euerie parte, and parcell thereof and flat repugnant to the firste. And why for-soothe? because if Christs corporall presence can not worke a spirituall effect, what neede we a signe of it? See the wit of a sophist. Is this the sharpnes that some commendeth? bee the cleane contrarie, if he were present bodily wee neede noe signe of his bodie. But now that he is absent in bodie, the signe is giuen vs, to minde vs of his bodie, and the greates worke of our redemption, which hee accomplished in his bodie. And so the deepe contemplation of that bodie, and that worke, moued and wakned in vs be grace from Christ, worketh in our heartes the spirituall effect of that Sacrament. But saith he, the accidents moueth the senses, and not the substance, as ordinarie meate doth nourish, bee meanes of the accidents. And therefore accidentes are the signe in the sacrament more properlye

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perlye then the substance. And this hee
proueth be the brasen serpent. This is
like the rest of it, his collection is quite
contrarye to his text. The brasen ser-
pent is a figure of Christe. Ergo acci-
dents is a figure of Christe without a
subiect. Howe so? is a brasen serpent an
accident? No, but it hath nothing of a
serpent, but the externall figure, which
is an accident. Well libelled Sir Wil-
liam. Did God ordaine that shape one-
ly, to be the figure of Christ? The texte
saith, Moses made a serpent of brasse,
and set it vp for a signe: not the shape of
a serpent. And because it hath no thing
of a verie serpent, but an accident, will
it follow that it is no thing but a bare
accident? Be such Logicke ye may well
defende the corporal presence of Christ
in the Sacrament, and a greater absur-
ditie then that, if a grosser, and greater
coule be deuised. But to Maister Ro-
bert his argumente. That which can
not nourish corporallie, can not
bee a signe of spirituall nourishment.
But accidentes of breade and wine
can not nourishe corporally. Ergo the
accidents of breade and wine, can not
be

be a signe of spirituall nourishment. To this hee answereth, that meates doth nourish bee meanes of accidentes. But that is doubtfull: and if it were certaine yet that reason can sounde to no sense, but such as haue prostituted their reason to serue Antichrist. Meates doth nourish be accidentes. Ergo accidentes doth nourish. If the Pope him selfe or the fattest Cardinall in Rome were fed but fortie dayes, hee would be fed with accidentes a warish meate. Maister Robert where hee saith of the euangelistes, or of the Apostle Paule, that this Sacrament is appointed to signifie spirituall nourishment (saith hee) was indeede to signifie spirituall nourishment. Hee asketh him againe, whether it be in the whole bodie of the Church this Sacramente is appoynted to signifie spirituall nourishment. As for the name, Maister Robert needeth no other prooffe, then the name of a Sacramente. for the other I doubt me that euer Maister Rainoldes will finde any warrant from God and his word.

The thirde is, if their had beene such

a wonderfull thing in the Sacramente,
as they speake of, their woulde haue
beene plaine mention made thereof in
the scriptures. To which hee answereth
that no plainer mention can bee requi-
red then *this is my bodye which shall be de-*
liuered for you. And asketh M. Robert
if he can with al his studie deuise words
more plaine, more effectuell, and more
significat. This is pertyly said to it. These
wordes herein a speciall grace. But
standing if wee get no plainer,
manifest prooffe, we are very
foolish to beleue, that there is any
more in the Sacrament. For besides
that it is ambiguisse, and capa-
cious; it hath no mention of
the substance, nor that the
bodye of Christ is invisible, and vnpal-
pable. Nor that there remaineth noe
more, sauing accidents, nor that the
bodye of Christ can at once bee in hea-
nen, at the right hande of his father, and
betweene the priestes handes, at the e-
leuation of the masse, with sundry o-
ther miraculous mysteries of this diui-
nitie, which they neuer learned of God
nor his worde.

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be a signe of spirituall nourishment. To this hee answereth, that meates doth nourish bee meanes of accidentes. But that is doubtfull: and if it were certaine yet that reason can sounde to no sense, but such as haue prostituted their reason to serue Antichrist. Meates doth nourish be accidentes. Ergo accidentes doth nourish. If the Pope him selfe or the fatteest Cardinall in Rome were so fed but fortie dayes, hee woulde counte accidentes a warish meate. He asketh Maister Robert where he findeth in all the euangelistes, or the writtings of Paule, that this Sacrament was ordained to signifie spirituall nuriture, which (saith hee) was indeede apoynted to nourish spirituallie. Heare Maister Robert asketh him againe, where he readeth in the whole bodie of the Bible, that this Sacramente is appoynted in deede to nourishe spirituallie. As for the firste, Maister Robert needeth no other prooffe, then the name of a Sacramente. for the other I doubt me that euer Maister Rainoldes will finde any warrant from God and his word.

The thirde is, if their had beene such

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a wonderfull thing in the Sacramente, as they speake of, their woulde haue beene plaine mention made thereof in the scriptures. To which hee answereth that no plainer mention can bee required then *this is my bodye which shall be deliuered for you.* And asketh M. Robert if he can with al his studie deuise words more plaine, more effectuall, and more significat. This is perty said to it. These men hath herein a speciall grace. But not-withstanding if wee get no plainer, and more manifest prooffe, we are very like neuer to belecue, that there is any miracle in the Sacrament. For besides that, this text is ambiguouse, and capable of two senses; it hath no mention of changing the substance, nor that the body of Christ is invisible, and vnpalpable: Nor that there remaineth noe breade, sauing accidents, nor that the bodye of Christ can at once bee in heauen, at the right hande of his father, and betweene the priestes handes, at the eleuation of the masse, with sundry other miraculous mysteries of this diuinitie, which they neuer learned of God nor his worde.

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The fourth is aboute the pronounē (this) in the wordes of the institution, in which he answereth noe thing, but onely maketh a bairnelye obiection; that it can not demonstrate breade. His reason is for that in Latine congruities, in (*hoc est corpus meum*) *hoc* can not agree with *Panis*. And in (*hic est sanguis meus*), *hic* can not agree with *Vinum*. In which obiection either he sheweth him selfe a meere ignorant, of the Latine grammar, or else speaketh againste his knowledge. For it is obserued in that tongue that an adiectiue, or relatiue betweene two substantiues, or two antecedentes may accorde with either of them. As that of Cicero, *Animal plenum rationis, quem Vocamus hominem* for *quod vocamus hominem*. Hee woulde be counted a man either of notable Ignorance, or peruerie resolution; that woulde denye *Animal* to be the antecedent to *Quem*, because it accordeth in gender with *Hominem*. And what may we thinke of Maister Willism Rainolde. Who in the words of our Sauiour denyeth *Hoc* to respect *Panis*, which Christe did demonstrate because it agreeth

greeth with *Corpus*. This doubt is not worthy a child in the grammers schoole. But to strike this dead with a syllogisme. In these wordes our Saviour tooke breade and after that hee had giuen thanks brake it, and gane it to his disciples saying, *this is my bodye*. The pronounce this demonstrateth that, which hee tooke and brake. But he tooke breade, and brake it giuing it to his disciples. Ergo in these wordes of our Saviour the worde (this) demonstrateth the breade. And so the sense muste bee, *This breade is my bodye*, which this man pertlye saieth, that Christ neuer spake. That it cannot demonstrat their *Individuum vagum*, or the bodie of Christe vnder the shape of breade thus I prove. A pronounce demonstratiue must demonstrate a thing certaine subiect to sense or reason, But the bodye of Christ in the shape of breade is not a thing certaine nor subiect to sense or reason, much lesse their *Individuum vagum*. Ergo, the pronounce (this) can not demonstrate the bodie of Christe, vnder the shape of bread and wine, much lesse *Individuum vagum*, which it is not possible to english except it be

be some wandring vagabond.

The fifth and laste aboute the place of August. is answered alreddie.

Nowe to Maister Iohn Hammilton my olde maister. I beganne with him, and therefore thinke it reason to giue the reader a taste of his reason. The first markable thing that I finde in him is, that since he was made Doctour, hee is become a worse diuine. He hath writtentwo bookes. The one printed anno 1581. before his Doctour-shipe hee intituleth of the Lordes Supper. And least anye man should thinke that he giueth it that name, as from the subiect, which he laboureth to confute: he saith in the beginning of it, that of all the controuerted heades, there is none of greater importance; then that which concerneth the Sacrament of the altar, otherwayes called the Lordes Supper. The words (the Lords Supper) he writteth also in the letters, which he sorted for the texts of Scripture, and citations of the ancients remembring belike that Paull giueth it that name. *When you come together therefore in one place, this is not to eate the Lords Supper. Deipnon Kyriakon that*

1, Cor. 11,
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is Paules owne wordes. Now he is doctoured either hee hath forgotten this; or aduising with some other Doctour of greater account then Paull was; in his last booke hee condemneth both himselfe, and Paull of heresie; because this Sacrament was instituted (as hee saith) after that our Lorde Iesus had supped; and therefore is an heresie repugnant to the euangell to call it *The Lordes Supper*. He hath an odde argument for him, to stope euen Paules mouth, if hee were alieue, to speake one worde for him selfe, *ab an Eboriae negatiue*. The fathers called it not the supper of the Lorde. Ergo it is rank heresie to call it so. Bee the same argument no father for 600 yeares after Christ euer knew or wrote the name of transubstantiation, nor accidentes without subiects, &c. Ergo all these theoremes of the Romane diuinity are heresies. But if it were a wonder to see Maister Iohn Hammilton change beholde a greater wonder then this. There was nyntene yeare betweene his bookes, and therefore in nyntene yeares hee might well change his concept of Paull, who in lesse then nyne-tene monethes

(if wee are not mis-informed) changed his opinion of Christe, and of a protestant became a papist. But this is stranger, for within nyntene dayes, if the printer was not verye slowe, hee changeth also the title of this laste treatise. At the beginning condemning the title of the Lordes Supper for hereticall, and allowing the title of the Sacramente of the alter onely for Catholicke, hee beginneth with that, and for 61. pages he keepeth it. At last hee changeth that againe, and to the ende which containeth 54. pages hee intituleth it of the *Holye communion*. A wandring minde is inconstant in all his wayes.

Pag. 186

Pag. 346

Pag. 191

Math. 8, 8,

Math. 4, 9

Iohn 6 53

Iohn 15

But let vs take a vewe of his reasons. God (saith he) made all thinges with his worde. Ergo the wordes of Christ (*This is my bodye*) turned the breade into the bodie of Christe. This saith he the Centurion confessed. *Saye the worde, and my sonne shall be made whole. And the deuill. command that these stones be made breade.* Be this argument Christe him selfe saying, *I am the bread that came downe from heauen, is turned into breade, and I am the true vine, and my father the husband man.* He is

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turned into a vine, and his father into a husbandman, with a snedding knife in his hande to prune him. And where hee saith to his disciples *Ye are the salt of the earth*, they were turned into a pillar of salte like Lots wife. And to the pharisees *generation of vipers*, they were turned into a nest of young vipers. As for the power of God, & might of his word, we beleue with the Centurion, that he can doe what he will. But that hee will doe al, that he can, was the faith of the deuill, who perswaded him to make breade of stones because he coulde. As for this question, when Maister Iohn Hammilton can proue to vs, that Christ his will was to create him selfe a newe bodie of breade, bee the eternall worde of truthe, we shall addresse our heartes to beleue it.

Secondlye he argues. It is blasphemy to saye that Christes blessing worketh no thing in the breade: and if it worke any thing, it is no thing but transubstantiation. To this it maye be replied, that Christ hath not left vs in the worde that powerfull forme of blessing, and that no other, not the Pope him selfe,

H, 2,

can

can supplye that want, with wordes
equiualent. As for the words *eulogeus* gi-
ueth thanks, or (to giue him that) *blesing*
the bread, it containeth onely an asserti-
on that he blessed it, not the forme how
he blessed it. Which thing it may seeme
the Lorde left out, foreseeing that these
men woulde haue misconstrued it, if
they had gotten it. Further they are not
yet agreed on it, whether the wordes of
the institution, or the blessing, if they
had them, worketh this miraculous
change. When they are all agreed let
M. Iohn Hammilton, if hee like not this
answere sende vs word, and wee shall
shape him an other.

Pag. 295,

Thirdely he saith, we giue Christ the
lye: denying the breade to be turned
into Christes bodie. Be that rule (as is
saide alredie) hee giueth Christe the lye
that saith he is not a vine, nor a doore.
Alace that M. Iohn Hammilton should
set his faith vpon such grounds as these.

Pag. 298

Fourthlye he woulde proue bee the
institution, that Christ saide masse in his
owne person: sitting at the table with his
disciples. Masse at a table! fye man
goulde he not get an altar, twentie to

one

one that Masse was not Catholike, thae wanted an alter hallowed bee some pope. For seeing it is a necessarie instrument to that action, it was no harder for him to haue raised vp a Hope to that ende; then to turne the bread into his bodie, nether hauing two bodies, nor changing the formes of the breade. This doubtlesse was a great ouer-sight. But heare I woulde aske an other question also: whether he saide masse *secundum ordinem sanctorum, vel Romanorum*. And what was the forme of his masse: clothed whether in the consecration hee kepted the iust number of Crosse, becke, binges, Ioukes, and turnes prescribed in that action, whether in his meinte he prayed for his father and his mother, and in the oblation offered sacrifice for them. And to omitte the rest, for I can not stand on all, whether hee repeated the fine wordes, *hoc est enim corpus meum*, with out taking his breath. For if hee omitted these murgines, or anye of many moe then these: he was not so catholike a preste, I meane so Romane catholike (and for all my correction pardon my comparison) as for M. Iohn Ham-

milton and ten thousand moe, that is,
 and was farre more formal, to mummul
 a Romane Masse, then hee. Heere also
 might be asked, whether the Masse
 which Christ saide was perfect, or im-
 perfect. And if it was perfect as perhaps
 they may grant, whether all the cros-
 ses, and kisses in the rubrick of the ca-
 non of the Masse, and the rest of the ce-
 remonies prescribed there, be vnneces-
 sary additions: and if they be, what they
 were that durste presume to ad to that,
 which the eternall wisdome of God had
 prescribed such trashe, and make their
 inuentiones as necessarie, as his institu-
 tion. For now it is growen to that heade
 that if M. Iohn Ham. for as catholike
 as he is, or the highest headed Bishope
 within the Popes precincts woulde ac-
 knowledge no other Masse, then Christ
 ordained, he woulde soone be as odious
 an heritike, as either Martine Luther,
 or Iohn Calvin. But to his syllogisme
 That Christ said Masse thus he reasons.
 The Masse is no other thing hut the gi-
 ting and offering of Christes precious
 bodie and bloode, contained vnder the
externall formes of breade and wine,
 af-

after the order and rite of melchisedee
to the liuing God for the people. But
Christ Iesus after that he had consecra-
ted the breade and wine in his precious
bodie and bloode, gaue the same to
God the father for his Apostles, sitting
with them at the institution of this holy
Sacrament. Ergo Christe saide Masse at
the institution of the Sacrament. To the
maior of this syllogisme I haue answered
that if M. Iohn Hammilton would saye
no other Masse then that, he woulde be
condemned of heresie for imitation of
Christe. The *minor* I vtterly denye. The
text saith not that Christe gaue the
breade and wine consecrated to his fa-
ther for his disciples: But to his disciples
for a remembrance of his blessed passi-
on. That which hee gaue to his disciples
for a remembrance of him selfe: it will
passe M. I. his intandement to proue
it giuen to God for them. But to finde
the Masse in these wordes beholde, how
many leapes he takes. Firste that Christ
gaue this Sacrament to his father. Se-
condly that (*he gaue*) is that hee offered.
Thirdely that hee offered it euen then,
when he gaue it. Fourthly that he offer-

Pag. 387

ed a sacrifice for his disciples. Firstly that hee offered it for them, that is not for their redemption (for that would be derogatorie to his bloodie sacrifice) but to adore: G. O. D. for their redemption. And therefore as if their were noe more doubt of these wordes, then the wordes of the Masse booke *In te hanc perferri per manus sancti angelus tui &c.* Hee runneth but vpon vs as blasphemers of this holy sacrifice, & pernickers of this holy text:

Pag. 369

To conclude with blarin in place hee proueth that the wicked eateth not, nor drinketh the bodie, and blood of Christ. His argument is the soundest syllogisme in all that worke. But that men may see how soch he is to speake truth, or reason for it: he eateth vp that assertion argument and all at once, and calleth it an impious heresie, and proueth it bee the instance of Iudas, who with the reste of the twelue Apostles receaued the Sacrament. In which reason the ingenious reader may take vp an enchanted, and besotted head with the forthwith poyson of the Romane dregges. The question is whether the wicked in the Sacramente receaueth the reall bodie of Christ: And

Pag. 380

for

for prooffe hee alleges the euangelistes. Mathew, Marke, and Luke, to proue that Iudas receaued the Sacramente. That Iudas receaued the Sacrament it is a thing that might haue beene, and some affirmeth, and some denyeth. But that Iudas did eate the flesh, and drinke the blood of Christe, it will passe all the schooles of Rome to proue bee the oracles of truth. Of that Augustine saith *Iudas edid panem domini, non panem dominum* Iudas did eate not the breade, the Lorde: but the breade of the Lorde. This much to giue the reader a taste of M. Iohn his doctourall learning. For anye thing that appeareth in his writings he might haue beene vndoctor- ed this dozen yeares, and if hee profite no more then he hath done, hee might haue wanted a Doctours hooe so long as he liueth. Of all the vnlearned books that euer I read: of all the vnconstante, and wandring stile running of the subject on euery lighte occasion I giue it the first place.

Herbert to I haue laide downe what little reason they haue to denye the wordes of the institution to bee figura-
tiue.

tiue. Now beside the seauen argumente in the beginning. And the sounde arguments mightely laide in bee M. Robert Bruce, and weakely warded be M. William Rainoldes. I will open, what mater of inconuenience, what forcing of textes, what coyning of figures, what monsters in nature, sense, and reason might haue chocked this monster in the cradle: if a drifte of heresie raised bee the enemye of truthe, had not dazaled the eyes of men, and driuen them into the wildeynesse of erreure.

1 Cor. 11
27

To beginne at the lightest, to maintaine that there is no figure in the institution: they are driuen to force a stranger figure on the wordes of Paull. *He that eateth of this breade, and drinketh of this cup, &c.* Compelling the spirite of God, in which the Apostle wrote, with rashe and inconsiderate aduise bee the names of breade and cup for wine, to feede the erreure of the sense, againste the truthe of faith, if it were as they say not bread, and wyne, but the very body and blood of Christ. As is saide alreddie page 13. in my seuent reason.

Secondlye in the wordes of our Sa-
uour

viour. *I will drinke no more of the fruite of the vine,* they shap two monstrous figures leauing it indifferent to take which a man liketh best. Either that bee the wine is vnderstoode the bloude of Christ vnder the shew of wine: or else that the kingdome of God is the time of the gospell, in the which we drinke the verie blood of Christ in the Sacrament.

Thirdelye the wordes of our Sau- our. *He that eateth my fleshy, and drinketh my blood, dwelleth in me, and I in him.* They are compelled either to mangle miserably, or else to denye them, and make the incredilous to eat the bodie of Christ, which neither dwelleth in Christ, nor Christ in them.

Fourthly the Article of our beleefe, and the place of the Actes *That the hea- uens must containe him, untill the tyme that all thinges be restored.* They are driuen to seeke some defense bee hooke, and crooke, how Christ maye not onely bee in heauen at the righte hande of his father: but also in the Sacramente betweene the handes of a gredie preiste reddie to eat him vp sloup and roupe.

These

These foure textes they are compelled to mangle to maintaine a literall sense in one. But behoulde more absurditie.

Firste they will compell vs, vnder paine of damnation to beleue that the bodie of Christ hauing all properties of a humane bodie sinne onely excepted is handled and not felt, eaten and not tasted, looked on and not seene in the Sacrament.

Secondlye that the accidentes of bread, that is, saueur, colour, taste, hardness, moistnesse, &c. are in the Sacrament without the substance of breade, where to they are inseparably annexed.

Thirde that these same accidentes hauing no nature, nor power to feede; are ordained be Christ to bee the signe of the spirituall breade that feedeth our soules to life euerlasting.

Fourthlye that the substance of the breade, is changed into the verie reall and naturall substance of Christs bodie, that was borne of the Virgine Marye, and suffered on the crosse for the sinnes of man.

Fifthly that accidentes doth nourish, and

and feede the bodie , because the substance doth nourish bee meanes of accidentes.

Sixtly that the bodie of Christe being finite, and locall, as it was, when hee walked on the waters, taught in the shipe, and died vpon the Crosse, is now in heauen at the righte hande of his father , and also on all the altares in the worlde, in the handes of all the prestes, in the bellies of all that eateth him, and in the coffers of al, that will keepe him in store for an euill daye.

Seuently that in this mater of transubstantiation vnder paine of bothe deathes, that is, temporall and eternall, we are bound to beleue nether nature sense, nor reason.

And that eightly heerefore how-be- it we see it to mould, rott, and consume, we must bee perswaded in faith that it is the immortall bodie of our Lorde and Sauour Iesus Christ.

Nynthly when Aug. or anye other of the fathers calleth it a figure, wee muste beleue that it is bothe the figure of Christs bodye , and Christes bodye is selfe.

Tenth-

Tho Aquinas in 3
queſt 76
art 30

Stella cle
nicorum

Tenthly that the partes of Chriſtes bodie are not diſtinguiſhed as eie from eie, hand from hande, heade from foote, or (with reuerence bee it ſooke) taile from tongue; but all confuſed together in the compaſſe of the rounde waſer.

Eleuenthly that the preſt is the creator of his owne creator, and eateth him, when he hath created him.

Twelfthlye that Chriſte hauing but one bodie, the people conſumeth him as many bodies in one daye as communicantes receaueth the Sacramente in all the worlde.

Thirteenthlie that the ſubſtance of Chriſts naturall bodie maye be made of other ſubſtance then the ſubſtance of his mother the virgine Marie.

My wit can not comprehend the abſurdities of this abſurditie. On manye they are not yet agreed among themſelues. Firſte if an oulde wiſe or anye other ſuperſtitious bodie keepe that ſacred breade for a neede, and chance to loſe it (which may well fall out) Thomas Aquinas, Alexander de Hales, and Gerson, holdeth that a mouſe, hog, or doge, if they finde it, and eate it, findeth

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Bo
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Ho

eth, and eateth the verie body of Christ: Bohauentura and sundry others counteth it more honest, and reasonable, that they eat it not. But Peter Lumbard the grand maister of catholicke conclusions leaueth it to God what they eat, and with all thinkes that it may be saide that brute beastes eat not the body of Christ. Some will haue the mouse if shee can be gotten burnt, and buried about the altar: Others will haue her opened, and some well stomached preist to eat that, which is founde in her mawe, or else to reserue it in the tabernacle till it naturallie consume. In this kinde one highlie commendeth one Goderanus a preist for lapping vp the vomit of a leper man, who had not long before receaued the Sacrament.

Antonius
mus

Petrus de
plaud

Hug of
chunice

Secondly in the wordes of the institution *This is my body* Gerson saith that the demonstratiue pronoun (this) demonstrateth the substance of the bread: Occam saith that it demonstrateth the bodie of Christ. Thomas Aquinas saith, that it demonstrateth the thing contained vnder the forme of the breade. Holcot saith, that it signifieth a thing
be;

betweene the bodie of Christ, and the bread, which is nether this nor that, but common to both. Durand saith, that it signifieth no thing, but is set *materialiter*. After all commeth Steuen Gardinar Bishope of Winchester and turning his iudgment (for once hee thought it might stand very well with demonstration of the breade) hee saith it demonstrateth a thing which he calleth *Individuum vagum*, and to expounde him selfe to the capacitie of the simple he calleth it also *Individuum in genere*, or *Individuum entis*, *Individuum insignitum*, *Individuum Individui, unum substantia*, and *unum entis*. Which deepe diuinitie I can not expounde to men that hath noe other but their mother tongue except *Individuum vagum* maye bee some wandring vagabounde.

In this matter there is much more diuersitie of opinions: which woulde bee tedious to reckon vppre particularlye. Some saith that the bodie of Christe is rent with the teethe, and some saith no. Some saith that the accidents of bread, & wyne doth nourish: & some saith no. Some saith that as soone as it commeth

Gratian
de cons.
dist. 2, can
ego Beren
gatum

to the toothe the bodye of Christ returneth bee a miracle, and some saie no. Some saie that Christe is in the Sacrament in quantitie, and qualitie, as hee was on the Crosse, and some saie no. Some saie that hee did consecrate be a diuine power, and some saie no. Some saie that he consecrated bee his blessing, and some saie no. And some saie that he did consecrate bee vertue of the fīue wordes *hoc, est, enim, corpus, meum*, and some saie no. To make them fīue they added *enim* of their owne, because the poet testifieth that *numerus deus impare gaudet* God delighteth in an odde number, how-be-it the poet ment three, not fīue. But to goe forwarde. Some saierh that the naturall bodie of Christ is in the Sacramente naturallie, and some saie no. Some saith that the substance of the breade, is turned into the substance of Christes bodie, and some saie no: but that it vanisheth to no-thing, and that the bodye of Christe succedeth into the place of it.

Caietan
et alii,

There are manye moe doubts which I would aske of the Maisters of this theologie, to bee resolued me be cleare res-

114 *Some questions to be solued.*

timonie of scripture.

First whether the breade be changed *materia, et forma*, or *materia* onely.

Secondlye if the forme bee changed, whether it bee changed into the forme of Christs bodie.

Thirdeleye if the essentiall forme of breade be that, which maketh bread to be called breade, and distinguisheth it from flowre, and wheate: whether colour, sauer, taste, substance, friabilitie and vertue to feede be not that essentiall forme.

Fourthly whether the breade be turned into whole Christ God and man.

Fifthly if into his manhoode onelye, whether that bee not a separation of his vnseparable natures.

Sixthly if into his diuinitie also, how a peece of corruptible bread can turne into the incorruptible, and eternall essence of the deitie.

Seuently if the deitie assumes the humane bodie made of breade, as hee did the fleshe borne of the Virgine Marye: whether there be now as many Christs, as hath beene hostes consecrated since the firste which Christe did consecrate
him

him selfe.

Eightly if not, what can become of them being all immortall, and incorruptible.

Nynthelye whether they haue vniuersall knowledge of all thinges, paste, present, and to come.

Tenthlye whether Gregorie the seuenth that sweete birde did sinne asking of it certaine secret matters, and casting it into the fire, because it would not answere.

I coulde here moue many moe questions: As whether the bodie of Christe in the wafer cake be *formatum*, or *informe*. If it bee *formatum*, whether it hath the forme of a liuing or deade bodie. If of a liuing bodie, whether it liueth *vitam vegetatiuam*, without which *sensitiua* and *rationalis* can not continue vn fed without a miracle. With manye moe such strange conclusiones vpon this strange assertion. But these I will superseede till I haue gotten a resolute answere to the former ten out of the vndoubted truthe of God.

These strange concequences made
Cuthbert Tonstall Bishope of Durham

118 *Some questions to be solved.*

De eucha
rist,

sentence 4
dist 13

a man in his time amongst the learned:
est, and wisest, to thinke, and write *de
modo, quo id fieret*: (meaning the bodye of
Christ in the Sacramente) *fortasse satius
esse curiosum quoniam sua relinquere coniecturæ
sicut liberum fuit ante concilium lateranum*. In
which words thou mayest first note that
before the counsell of Lateran no man
was troubled for denying the reall pre-
sence: and secondly that this wise man,
how-be-it, bee dare not condemne the
Church of Rome: yet he thinketh it had
beene better to haue left it free, as it
was before, then to haue bounde men
to vnnaturall inconueniences. *Scotus
subtilis* one of the greatest auctoures of
the Romane faith, plainelie attributeth
this head of their beleefe to the Church
of Rome: and proueth it because the
Scriptures may haue an easier and in all
appearance a truer meaning. *De sacra-
mentis* (saith he) *tenendum sicut tenet sancta
Romana ecclesia*. Nam *verba scriptura possent
saluari secundum sensum faciliorem, et verio-
rem secundum apparentiam*. Wee muste
houlde the Sacramentes as the holye
Church of Rome doth houlde. For the
Scriptures maye bee salued in an easier
sense,

sense, and truer be appearance. Fisher
Bishope of Rochester one of their Mar-
tyres confesseth the like. that the scrip-
tures hath *nullum verbum quo probetur in-
missa veram fieri carnis, & sanguinis presen-
tiam*. Not one word to proue the true
presence of Christes flesh and bloode in
the Masse. Thus thou seest gentle reader
that these men who were of greater ac-
count in the Romane Church, then M.
John Nam. or M. Gilbert Broune, or a-
ny of our apostat doctours, who neither
for life nor letters are worthy to beare
their booke, confesseth that, which I
haue beene all this while prouing: that
the Romane Church neuer receaued
this truth out of the scriptures. And
therefore seeing this poynte is so cleare
that the enemies of it confesse it: I
woulde request all men that hath a care
to liue in Christ, & be Christ: to auido
the poysoned doctrine of these masters,
who can not denye but that the soule
of their religion that is the sacrifice of
their Masse is a deuise of mans braine,
without witnesse, or warrant from the
authore of life, and truthe. Lorde o-
pon our eyes to see the truthe, and be-

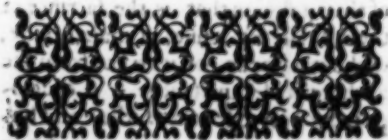
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uabul,

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Heare it : to professe it and obeye it
to loue it, and liue bee it
through Iesus Christ
our Lord and
Saviour.
Amen.



Page 44. *In initio carige.* Summoned
him againe to Rome to a counsell of
114. Bishopes held in *Basilica Constanti-*
niana.



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